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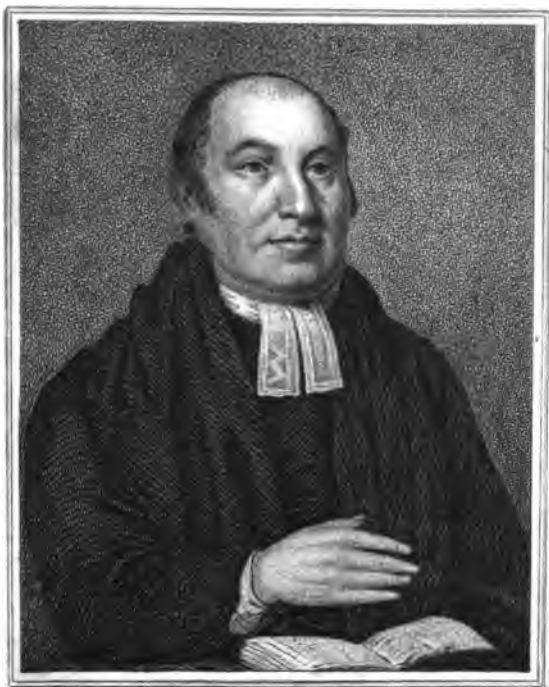
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REV. THOMAS CHARLES B.A.



3627  
A BRIEF HISTORY

OF THE

LIFE AND LABOURS

OF THE

REV. T. CHARLES, A. B.

LATE OF BALA, MERIONETHSHIRE.

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BY THE

REV. EDWARD MORGAN, M. A.

*Vicar of Syston and Ratcliffe-on-the-Wreke,  
Leicestershire,*

AND CHAPLAIN TO THE LATE RIGHT HON. EARL FERRERS,

---

*The righteous shall be in everlasting remembrance.... Psalm cxli. 6.*

—O—  
“Christian love has done far greater things for the real good  
of mankind, than power and riches of the world.”

A pha le ceir an trwy'r gwledydd, llai ei val, a mwy ei ddevnydd?  
*Jones's Elegy.*

**London :**

PUBLISHED BY HAMILTON, SEELEY, HATCHARD, JONES,  
HUGHES ; TIBBUTT, LEICESTER ; AND BY SANDERSON,  
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2-3-1933

## PREFACE.

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4-7-32dws  
THE character of the individual intended to be exhibited in the following pages, is not inferior in interest to that of any of our modern divines. He moved indeed in a sphere and in a part of the country, which precluded that publicity which others have attained. The Welsh had among them but very few, and indeed scarcely any until very lately, of those who possessed the 'pen of a ready writer,' and none, till within the last few years, of those periodical publications, by which the deeds of the good and the great are made known to the world. They labour as a people under peculiar disadvantages. None of those nurseries of learning, none of those establishments which encourage and remunerate the efforts of genius, are to be found among them: though when we consider their distinct language, their distance from the English Universities, and their comparative poverty, we cannot fail to conclude that such institutions are

as needful for them as for the inhabitants of Scotland and Ireland. It is true that many schools, ably conducted, have for years existed in that country ; but a *College*, which of all institutions affords the most powerful encouragements, is not to be found within its precincts. Lately indeed a noble building, bearing the name of St. David's College, has been erected at Lampeter, Cardiganshire : but contrary to the expectations of many, it is defective in one of the main things which excite the energies of noble minds : it confers no degrees. This defect, it is hoped, will at some future period be remedied.

The Welsh have been favoured the last century with few individuals, the memory of whom ought to have been preserved to the last generation. The effects of their labours are still visible, and will probably continue so many ages : but their names will ere long be forgotten, there being no records of their lives, excepting a little more than a bare notice of them in some of the periodicals of the day. This may be said of the Whitfield of Wales, the Rev. Daniel Rowland of Llangetho, Cardiganshire, the father of the Welsh Methodists, now by far the most numerous denomination in Wales, and who no doubt have done more towards evangelizing the country than all

other denominations put together. Rowland was allowed by all who knew and heard him, to be a most extraordinary preacher. He possessed in a very high degree every qualification necessary for the purpose of arousing a dormant people, sunk in ignorance and ungodliness. But no detailed account of his labours has ever been published. The same has been the case with respect to several of his fellow-labourers. One of whom is entitled to particular notice as having been the Watts of Wales, the sweet-singer of Israel. We allude to the Rev. W. Williams, late of Pantcelyn, Carmarthenshire. His hymns, as to deep experience and glorious views of the Redeemer, have few to equal them in any language: and they have been eminently blessed to the edification and comfort of thousands.\*

The fate of these men and of many of their highly gifted fellow-helpers, had well nigh happened to Mr. Charles as far as the English public are concerned. A short biography of him appeared some years ago in Welsh; and in this respect his memory has been more attended to than that of his predecessors. But no account of his life, except some brief notices in some of the

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\* He composed not less than 860 hymns.

magazines, has been published in English. Believing that his name *should* be had in remembrance in England as well as in Wales, being persuaded that his example may be generally useful, and having in my possession many interesting documents, I thought it my duty to set before the English reader the following sheets. That I am not able to do full justice to the character I am endeavouring to exhibit, I am fully conscious. I have therefore throughout the whole as far as practicable, introduced Mr. C. as the narrator of his own history.

The documents which I have are his Diary, contained in two quarto volumes,\* and a large collection of his letters. I have also perused his Welsh Memoir, drawn up soon after his death by his intimate friend, and, from the beginning of his career in Wales, his companion in labour, Tho. Jones, Ruthin, Denbighshire. I have availed myself of every thing conducive to my purpose in this work. But my materials are considerably larger than his were.—The greatest part of the first volume of the Diary will be given in the following pages. The second contains not much that is suitable to our purpose: it consists mostly of what may be

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\*The first is a small 4to size, containing 144 pages: the second, a larger quarto, containing 128 pages.



termed Essays or Thoughts on different subjects. They are very interesting and very useful, containing a happy intermixture of doctrine and practice. There is in some parts a considerable degree of originality; but what is most remarkable in them is the deep spiritual experience which they display. A very instructive volume might be made from these materials, intermixed with some of the numerous letters still unpublished; and *may* at some future time be made public.\*

One of the most interesting acts of Mr. Charles's life, was the establishment of the Circulating and Sunday Schools: especially as these schools led eventually to the formation of the most glorious institution ever known in the world—The Bible Society. The course of events was simply this:—When Mr.C. began to travel about to preach in different parts of the country, he observed that the mass of the people was deplorably ignorant. This circumstance deeply affected his mind. He thought, he prayed, he consulted with his brethren. The first step he took was to form daily circulating schools. In a few years after, Sunday schools were introduced, both for

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\* The Biographer will feel obliged for any letters of Mr. C. in the possession of any of his friends.

children and adults. People having been taught to read, they wanted bibles. Applications were made to the Society for Promoting Christian Knowledge; but with no success. The demand for bibles was urgent. The people had not only learnt to read, but had been most powerfully impressed with the truths preached to them. In this difficulty Mr. C. consulted with his friends in England and when in London conversed with them on the subject. Much prayer was offered up to the Giver of all good: and they were led to the idea of forming a new society, which was eventually called, The British and Foreign Bible Society, the noblest institution ever set on foot by human beings.

Had there been nothing interesting in Mr. C.'s life but this fact, that he had been the main and *principal* instrument in the hand of God in the work of forming the Bible Society, I should feel myself justified in the attempt of making the present and future generations acquainted with his character. But this is not the case. His life, independently of this circumstance, is worthy of being recorded. He fully deserves a place among those illustrious men, justly called the Reformers of these latter times, Milner, Robinson, Romaine, Newton, Cecil, Venn, Scott, &c. having been eminently

useful in his generation, and perhaps more extensively blessed than any of them.

The Biographer may be mistaken ; but he firmly believes that there is scarcely any memoir extant which exhibits such a variety of useful matter on the great subject of spiritual experience, and such instructive and practical thoughts on scriptural truths in general, as this now presented to the public. The Christian will find here opened to his view the deep depravity of the human heart (not indeed in its luxuriance) the various, subtle and deceitful actings of sin, together with the insidious attempts of the great enemy of souls. He will also see here unfolded the means by which he is to encounter, resist and overcome his enemies ; and besides, the resources of his strength, blessings and consolations. He will perceive the different and wise measures, though often for a time very mysterious, which infinite wisdom adopts for training up, disciplining and preparing his children for usefulness here and for glory hereafter. And the impressions which the perusal of the whole, it is conceived, is calculated to make, are these :—that sin is a great evil, the cause of all our sorrows, sufferings, fears, doubts and miseries,—that there is no way to deal with it but to mortify it by the Spirit,—that this is a work which re-


quires continual watchfulness and prayer, —and that God is a God of inconceivable love, the only source of true happiness, infinitely gracious through his beloved Son, infinitely wise, merciful and long suffering in *all* his dealings with his people,—and that his great object in all his dispensations towards them is to make them holy as he is holy, and render them wholly dependant on himself, that they may ultimately shine forth in the regions of light as illustrious monuments of his unfathomable grace. If these impressions shall be produced or deepened in any by what is here written, the labour that has been taken will not have been in vain.

Those parts of the Diary and letters which describe in a strong language the corruptions of the heart, the temptations of sin, or the insinuations of satan will probably be objected to by some, while others perhaps will by no means approve of the glowing terms in which the transports of a soul favoured with lively and realizing views of eternal things, are delineated. But the probability of such objections has not prevented the introduction of such passages. The object was not merely to unfold the character of him who is the subject of the Memoir ; but also to convey to others what may be useful, instructive and profitable.

Similar trials and difficulties may be felt in their full extent by some still. To see and know that others have found the same depths of wickedness in their hearts and the same hardships in the spiritual conflict, will tend in no small degree to comfort and support us. What is more likely to convince us of the reality of those consolations which faith in eternal truths is capable of imparting, than to find that some of our brethren have already experienced them? This will excite us to labour for the same realizing faith. While one may derive no benefit from these things, another may. Let not him that does not, condemn that which may be of advantage to another. We are too apt to reckon as useless what does not exactly suit our own taste. What is this but to set up ourselves as the only proper judges of what is beneficial to mankind; which is the same degree of folly as it would be for a man to consider his own taste as the only true test of what is a proper and palatable provision for the table. Our standard is the scripture. If there be any thing in the following Memoir inconsistent with the word of God, let it be condemned: but if this cannot be proved, human judgment is worth nothing. —The disparaging views of one's self, the strong representations of the desperate character of sin, and the vivid though un-

adorned description of divine things, which are to be met with in this volume, had they been clothed in fine and elegant expressions, would probably give no offence. There is a refined mode of phraseology too prevalent in the present day. Many truths are thereby rendered palatable, which otherwise would not be so. Like the Grecians of old, we are pleased with what appears in a fine garb, but dislike it when set forth in a simple, plain manner. This is to love the truth for its dress, and not for its own self; to be pleased and delighted with a fine-coloured shell, and to have no taste for the precious kernel which it incloses.

I have to acknowledge, that I have been materially assisted in this work by an intimate friend.



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## A BRIEF HISTORY, &c.

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### CHAP I.

#### MR. C.'S EARLY LIFE TILL HIS ORDINATION.

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##### SECT. I.—*From his Childhood till he entered College.*

ALL the true servants of God are equally the objects of his love and favour, though some of them are employed in more distinguished services than others. Their different works and stations are assigned to them by infinite wisdom. To fit them for arduous situations and extensive usefulness, they have generally to pass through great difficulties. Severe trials are frequently their lot. By these God humbles them, makes them sensible of their own weakness, and teaches them to renounce self, and willingly to rely on his allsufficient strength. Trials are indeed inseparable from the life of a Christian in this world : they seem indispensably necessary for carrying on the good work in the soul ; and they generally bear a very near proportion to his activity and usefulness. No great man, as a Christian, has been without great trials. All have not the same :

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some feel the inward conflict mostly ; others, the outward troubles of life. The former was more particularly the case with the subject of our memoir. Both his Diary and his letters shew that the inward contest was often very arduous and severe ; by this he was no doubt prepared for his great work and important labours.

Another trait observable in the dealings of God is this :—He frequently endows those in the lower stations of life with great gifts, and makes them instrumental in conferring the most extensive benefits on mankind. Society is far more indebted to the middle and lower classes of the community than to the higher, for improvements, both civil and religious. The great benefactors of the country, especially in religion, have generally been men raised from comparatively low stations in society. A noble pedigree was not what the subject of our memoir could boast of, though his parents were respectable in their station. His father was a farmer in the parish of Llanvihangel, ten miles from Carmarthen, South Wales. Though not illustrious by extraction, yet he became eminent, and very eminent, by the benefits he conferred on his native country, both by his ministerial labours and by his writings. The value of his exertions is incalculable. Few, very few, perhaps not more than two besides, since the time of the Reformation, have done so much for the moral and spiritual improvement of the inhabitants of Cambria. He laboured among them for nearly thirty years with great success. His activity and disinterestedness were equally conspicuous. He received no remuneration for his labours. May his example stimulate others, that they may become, like him, a blessing to their country.

Of Mr. C.'s early life we have no knowledge, nor indeed much of his after-life, except what is conveyed by his Diary and his letters. We shall therefore proceed to give extracts from the Diary, and shall intermingle them with such letters of similar dates as may be interesting. Thus we shall see the general strain of his private thoughts, and at the same time the general character of his confidential communications; which are means of information more satisfactory than scarcely any other.

His Diary has this motto prefixed to it:—*παντα συνεργει εις αγαθον*, "All things work together for good." To live under a real and permanent conviction of this truth, is a high attainment.—The Diary begins thus:—

"I was born Oct. 14th, 1755. My parents sent me to school as soon as I was capable of attending to any thing. When I was about ten or twelve years of age, they entertained thoughts of bringing me up to the ministry; and with that intent sent me to school to Llanddowror, two miles off: where I continued three or four years.

"During that time I first felt serious impressions. The first cause of any thoughts about my soul I do not recollect. My convictions of sin were for a year or more but very slight, and at intervals: but I had almost continually, though sometimes weaker and sometimes stronger, powerful impressions made on my mind, inclining me to attend the preaching of the Gospel, to read the Bible, and the best books I could get. I would walk alone with great pleasure to any reasonable distance to hear gospel-sermons: and no time was tedious in reading good books. But what

was most blest to me at that time was John Bunyan's Treatise on the two Covenants. That part, wherein he shews the dreadful state of those who are under the covenant of works, affected me very much, and made me several times to cry bitterly.

"I recollect I thought every body religious who went pretty constantly to Church: but I often wondered I never heard them talk any thing about religion, especially on a Sunday. I had not one spiritual person to speak to for some time. At last Providence brought me acquainted with an aged, holy and pious man, by name, Rees Hugh, a few miles off: on whom I constantly called once or twice a week; and his conversation was much blessed to me. Sometimes he was filled with great joy and comfort in talking to me; and when that was the case, I never was unaffected. I loved him as long as he lived, as my own soul, and always looked upon him as my father in Christ. The remembrance of him will be pleasing to me as long as I live. He was an old disciple of Mr. Griffith Jones, Llanddowror.

"During this time I had but very little knowledge of the Gospel scheme. My religion consisted principally in earnest longings and strong desires after something which I had not hitherto obtained, together with a determined resolution to continue to use all appointed means to find it.—I made now a public profession, went to the sacrament, and endeavoured to introduce religion into my father's family. I hope also that my feeble attempts were not ineffectual in the end. Considering my age and my little knowledge, the authority I maintained in a family so large, generally about eighteen, was surprising. What was deficient in other things, was supplied by my earnestness and zeal. My temper and

disposition being naturally mild, I was always generally beloved by all my relations : this helped me greatly in passing through many difficulties."

The zeal of this youth is a lesson to many. The shame generally felt when serious religion is first avowed, he overcame, and set up family worship in his father's house. What a reproof does his conduct convey to many? How many *heads* of families neglect this duty! Religion must indeed be at a very low ebb, when the morning and evening sacrifices of praise are not offered to God. Let all who neglect this duty remember that there is an awful woe denounced on them; God has threatened to "pour his fury on all the families that call not on his name."

"When I look," continues Mr. C. "into the rock whence I was hewn, and into the hole of the pit whence I was digged, how distinguishing and astonishing does that free grace and mercy appear, that observed and pitied a poor, vile, ignorant child, lying in his blood helpless! May a sense of my own nothingness ever keep me humble; and may a sense of the divine goodness, so undeservedly and graciously shewed to me, constrain me ever to live to God."

"O may I breathe no longer than I breathe  
My soul in praise to him, who gave my soul,  
And all her infinite of prospect fair."

"When I was about 14 years of age, my father sent me to the Academy, at Carmarthen : where I went with much fear and dread : and my *old dear friend* was very fearful and anxious for me in my new situation. He prayed earnestly with me and for me before I went. And I have often thought that I have received many blessings in answer to his prayers to God for me.

"At Carmarthen my connection and acquaintance in the religious world, were considerably enlarged. I soon joined a society of Methodists there, in which I met several very pious persons, whose conversation was exceedingly blessed to me. But all had been well nigh ruined by a set of careless, highspirited professors, with whom I contracted too much intimacy soon after I went there. But the Lord graciously opened my eyes and delivered me out of their snare. At this time a friend put into my hands Mr. Hervey's Dialogues, which were made very useful to give me a clearer knowledge of the doctrines of the Gospel, concerning which I had hitherto been very much in the dark. Many other useful evangelical books came in my way, and were helpful to me. But of all other means religious conversation proved most beneficial.

"On Jan. 20th, 1773, (in his eighteenth year.) I went to hear Mr. Rowland\* preach at New Chapel. His text was Heb. iv. 15. A day much to be remembered by me as long as I live. Ever since that happy day I have lived in a new heaven and a new earth. The change which a blind man, who receives his sight, experiences, does not exceed the change which at that time I experienced in my mind.

"The earth receded and disappeared ;  
Heaven opened to my eyes :  
My ears with sound seraphic rang."

It was then that I was first convinced of the sin of unbelief, or of entertaining narrow, contracted and hard thoughts of the Almighty. I had such a view of Christ as our High Priest, of his love, compassion, power and allsufficiency, as filled my soul with astonishment, with

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\* The Clergyman mentioned in the Preface.

joy unspeakable and full of glory. My mind was overwhelmed and overpowered with amazement. The truths exhibited to my view appeared (for a time) too wonderfully gracious to be believed. I could not believe for very joy. The glorious scenes then opened to my eyes will abundantly satisfy my soul millions of years hence in the contemplation of them. I had some idea of Gospel truths before floating in my head; but they never powerfully and with divine energy penetrated my heart till now. The effect of this sermon remained on my mind half a year; during which time I was generally in a comfortable and heavenly frame. Often while walking in the fields, I looked up to heaven with joy, and called that my home; at the same time ardently longing for the appearance of the glorious Saviour to take me forever to himself. At times doubts would come into my mind, and I would say, within myself, 'Can it be possible that these things are true?' The Lord would reply, "I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; *for I am God and not man.*" "Praise the Lord, O my soul; and forget not all his benefits."

"About this time also Luther's Exposition of Gal. i. 4, was very much and particularly blessed to me, as it has been many times since.—During the whole of my stay at Carmarthen the Lord was in general very precious to me. I enjoyed very abundantly the most powerful means of grace, and also much of the divine presence in them. At the same time I was not without great temptations and snares, which more than once had well nigh ruined me. But in *all*, God's invisible hand preserved me; the everlasting arms were underneath.

"In the year 1775, Providence very unexpectedly

and very wonderfully opened my way to Oxford ; what neither my parents nor myself nor any of my relations had any the least idea of till just at this time. But now all obstacles were removed, and it was determined that I should go. The manner in which the Lord opened my way to go thither, gave me great satisfaction and strong assurance that I should be kept by God's grace from being burnt in that fiery furnace ; though my spirits were very often much oppressed with fear and doubtful apprehensions of my future safety. But he who can keep us in one place, can with the same ease keep us in another. There are no difficulties with God. Difficulties wholly exist in our unbelieving hearts.—In May I set out on my journey thither. On the road the Lord gave me very comfortable views of himself, as my Father in Christ ; yea, that Christ's Father was my Father, and his God, my God. What could I want more ? Here was power sufficient, and compassion enough ! The following words sounded melodiously in my ears—"I ascend unto my Father and your Father, and unto my God and your God." I was enabled through grace to commit myself to the custody of my heavenly Father and to yield myself cheerfully and submissively to the guidance of his Spirit and Providence."

He, who had such thoughts, views, feelings, fears and hopes, had made no small progress in the divine life. The whole of the foregoing extracts are of a very superior cast. His life was eminently the life of faith. He recognized God in every event, attributed every good to his free grace, acknowledged and deplored his sins and infirmities, depended wholly on divine strength, and resigned himself entirely to the disposal of his God. How very few enter into what he calls the "fiery fur-



nace," so well prepared with means of safety! The defence of the Almighty is the only sure protection.—It must not be supposed that it was intended to cast a reflection on that noble seat of learning by the terms—fiery furnace: No, the design no doubt was no more than to express in strong terms the dangers and temptations of the place. And those temptations are in a degree unavoidable even under the strictest discipline.

SECT. II.—*From the time Mr. C. entered College till he was ordained. 1775—1778. Age 20—23.*

We shall proceed with the Diary:—"I was matriculated May 31st, 1775. I soon got acquainted with several serious, pious young gentlemen; which could not but prove a very great comfort and profit to me.

"But about two years after I was entered, I was brought into very great strait and difficulty. My supplies from Wales were at once stopped; nor was there any one resource to which I could look with any prospect of success. This happened too, when I was indebted to the College £20. Things remained in this state about a fortnight; during which time my mind was much distressed and perplexed, quite at a loss what to do. At last I resolved to inform the College how matters stood; and go into the country to get my livelihood any how. I found my mind perfectly submissive to the Lord's will, and satisfied that he should order all my concerns according to his own goodness and wisdom. But I was exceedingly puzzled to account for those concurring providences which opened my way thither; nor was wholly without some secret trust that the Lord would bring me through some way or another.

"One morning as I was writing to my friends in

Wales, informing them of my difficulty and my consequent resolution, an intimate friend called on me, to whom I immediately explained my situation and the resolution I had formed of leaving Oxford. He answered, that he did not doubt but that by some mean or other I should be assisted; and desired me to make myself perfectly easy about the matter. A few days after a gentleman sent for me to dine with him. I went; and before we parted, to my great surprise, he produced the £20. I wanted; and at the same time told me, that I should not want during my stay at Oxford. I rejoiced much, and was very thankful. The gentleman was as good as his word. This introduced me into a new connection, and considerably enlarged the sphere of my acquaintance."

The interposition of Providence in his behalf, when his pecuniary resources failed, was very remarkable. How wonderful, on many occasions, are the ways of God! A fountain was opened, and his servant drank of it: but before his wants were fully supplied, it was closed, it was suddenly shut up. He looked around with wonder, and knew not for a time what to do. The Lord tried him, and taught him thus to depend more entirely on himself. As soon as submission and resignation were produced, the Lord opened to him another fountain, which supplied his wants till the end of his course. How this instance teaches us to depend on the Lord, and to be resigned to his will, whatever difficulties may meet us on our journey. All obstacles will some time or another be removed by patience and resignation to the will of heaven. There are no difficulties which cannot be surmounted by those who trust in the Lord.

"In the year 1777 I spent the summer vacation

with Mr. Newton, at Olney. The visit proved very comfortable and very profitable indeed."

A few extracts from the letters which he wrote about this time to two valuable friends, shall be now presented. The next thing in his Diary refers to his ordination.—Letter to the Rev. W. Wilkinson, now of London.

"Olney, Aug. 8th, 1777.—Having a Newton to be instructed by, both by edifying discourses in the pulpit, and by conversation in the closet, what place or situation can I be in, more pleasing and delightful? I formed in my mind great ideas of him, but really he has exceeded my most sanguine expectations. Though in my opinion he excels *most* in the closet, yet he is by no means indifferent in the pulpit. Mr. M. talks of your coming down. I wish you would I am sure you would like both the shepherd and the sheep. I never pass my time with more pleasure and profit, than when I am in conversation with poor simple-hearted Christians, who pretend to know nothing but a little of their own hearts and the way of salvation through Christ. There is something pleasing and comfortable in the very sight of those with whom you hope to spend a happy eternity. That my lot may fall among them here and hereafter, is the very utmost of my wishes.

"But with no small pleasure I inform you that the *great* Romaine stopped here two days, and gave us two very excellent sermons on Christ's glory in his person and offices, and on his preciousness to a ruined sinner, when he is enabled to lay hold of him through faith. I was vastly delighted with his manner of preaching; which, though particular, yet seems to me the most simple and best adapted to the capacity of the un-

learned. As to the matter, it was *excellent indeed*, and delivered in such a feeling and pathetic strain, that even my cold, hard heart could not but be warmed a little with his fire. Had I the strongest constitution and the best advantages to make myself master of all the branches of human literature, yes, of all learning, both sacred and profane, yet I am perfectly convinced that all this would be much too little to make me a gospel-preacher. Speak a great deal one may, and that very orthodox; but unless he has a little of that unction from the Holy Ghost, he might, for ought I know, *as well be silent*. This is what I want in my prayers, studies and meditations. And that God would grant you and me a great share of it, when we come to act in a public capacity, shall, I hope, be the fervent prayer of your affectionate friend, T. C."

Letter to the Rev. Mr. Griffin, now of Ipswich.

"Oxon. Coll. Jesu. Dec. 11th, 1777.—I hope the Allwise God has been your Counsellor and Director in it (some important affair;) and pray that it may eventually prove much to *your* comfort and God's glory. Our true happiness and his glory are inseparably connected together: and it is madness in us ever to attempt to sever them. He "who will not give his glory to another," has eternally secured our happiness.

Sir H.—T. accompanied by Mr. Brewer, favoured us with a visit about a fortnight ago, and was genteelly received by the Vice Chancellor and all his other acquaintance.—It was the first time of his coming here, after he began his eccentric motions. He is the same serious and agreeable Sir Harry, whose lips communicated such refined and exquisite entertainment to us when we were together,—only, a warm, some say, a

bigoted Independent. Those of his party exult in the rich prey they have caught. He seemed much affected with the remembrance of past scenes all the time he was here: and Mr. H. conjectured that he was got into the stool of repentance.—

“I long to see Zion the glory of the whole earth, and am not very anxious about the means God shall employ for its enlargement; but think it a very undeserving favour, though I hope I can say, it is all my desire, to be exercised in some corner in extending its borders.

“It grieves me to inform you that poor R——, of Brazen-Nose College, has had his degree refused to him by the Society on account of his Methodistical principles; which at once deprived him of the honours of the University and of the fellowship which he was sure of as soon as he had taken a degree. Perhaps he acted indiscreetly in some things: but that can never justify the rigorous severity of their persecuting spirit. By what he told me he seems to have performed what *he* thought to be his duty in an upright, sincere, conscientious manner; though I should not think it *my* duty to act as he did.”

In a letter to the same, dated Oxon. Jan. 22, 1778, he mentions a correspondence with Mr., afterwards Dr. Haweis about the curacy of Aldwinkle, Northamptonshire. A title was offered to him with £50 a year. To be near Mr. Newton and within reach of his friend G——, at Leicester, was a great inducement to accept this offer; but Mr. Haweis making an annual interchange of duties with him at Bath an indispensable condition, induced Mr. C. to decline the situation. He had heard through Mr. H. of two other curacies, Mr.

S——, of W——, and Mr. D——, of S——. He was advised by his friends to apply for the former, and writes to Mr. G——, for his opinion. These sentiments occur in the letter :—

“ Sometimes, I hope, I can say, that God’s glory and the salvation of precious immortal souls are my greatest concern : though at other times, I must, with grief and shame, confess myself guilty of harbouring and caressing a traitor to heaven and an enemy to my own peace and comfort. I mean pride or selfinterest,—an enemy, of all others the most bold in his enterprises and the most covert in his plots, aims at nothing less than dethroning God himself, and frequently under pretence of extending God’s dominion, erects an empire of his own. I find him so entwined about me, that I almost despair of ever disengaging myself. But praised and forever adored be Jesu’s name for that precious scripture—“ *He must reign* till he has put *all* enemies under his feet.” He is no king upon terms. I hope you will pray for me.”

In another letter to the same, dated Oxon, Feb. 19th, 1778, he states the failure of his application for the Worcester curacy.

“ It seems to me that the Angel of the Lord, with a drawn glittering sword in his hand, obstructs my way to Worcester. *The will of the Lord be done.* I have reason to be thankful for this grace among many others,—that I have no choice at all of my own. I hope to follow the fiery, cloudy pillar wherever it may lead : then, though the way may be unknown to me, I am secure, and beyond the possibility of erring out of the *right* way.

“ Whilst I revolve in my mind the lively and faith-

ful characters you gave of them both, (two ministers who made high professions of serious religion,) I cannot but admire your ingenuity as a Portrait-painter; yet a kind of involuntary gloom overspreads my mind. What! Are these the blessed messengers of the *humble Jesus!* the tender and compassionate shepherds of Christ's simple and weak lambs! Where is the Spirit of their *meek* Master gone? These are the queries I frequently put to myself: but *humanum est errare.*

"Numerous, various and incessant are the troubles and distresses of every Christian whilst here. Our troubles frequently arise too from quarters that we expected far otherwise from. Our most intimate friends, who in a particular manner are intended to sweeten the bitterness of life, and ease our heavy burden, often like Judas lift up their heels against us, and become the source of our most pungent distresses: by which it is intended that we should learn to lean not on any earthly support, but to fly to and confide in the Lord alone."

There is recorded in the same letter an instance of dissimulation and hypocrisy, scarcely ever equalled. How necessary is caution in the selection of our associates, To disgrace religion, the Devil often makes his own servants for a time very religious. Their *extreme* zeal is one of the surest marks by which they may be distinguished.

"A young gentleman of your acquaintance, who made great professions of religion, talked much and prayed fervently, and seemed to turn his back on all worldly advantages and honours, and follow Jesus with simplicity of heart,—this distinguished person has kept

company with a noted bad character—for more than twelve months past : and to complete his own ruin and the affliction of his parents, at last married her.— This miserable and infatuated person is W——, of Q——. You may depend on the truth of this afflicting intelligence.”

It appears from a letter to Mr. G——, bearing date Oxon. Apr. 24, 1778, that it was through him that he finally succeeded in getting a title for orders. The title was on Queen-Camel, in Somersetshire. His Incumbent's name was Newman. After expressing a hope that their intercourse would “prove comfortable to themselves, and eventually much to the furtherance of God's cause and the display of the Saviour's glory,” Mr. C. proceeds thus in his letter :—

“*This point* (the furtherance of God's cause) we should keep continually in view, and should be the ultimate end of all our actions. No other object is worthy a moment's notice. Every thing that promotes our *real* happiness is included in it. They are inseparably connected. But when I look within my *own* bosom, I find many reasons to be humbled and to prostrate myself low in the dust at the feet of Jesus. Daily and painful experience teaches me that to *deny myself* and take up the cross, is not an easy and a momentary work. There is hardly *one* thing that I engage myself in, but that on examination I find that self is acting its part, in an insinuating but busy manner. And will this cursed thing follow me to the pulpit? I tremble at the thought. I hope you will pray for me.”

Some idea may be formed of Mr. C.'s qualifications for the ministry from the foregoing extracts. His style of writing shews his attainments to be consider-



able, and his communications evidence a mind much exercised in divine things. The sentiments are worthy an aged Christian. We could scarcely expect them from a young man not quite 23. Few are so well prepared for the sacred office. Many are miserably destitute of what is most material for such a high employment. Their defects refer not so much in general to literary attainments; nor to a theoretical acquaintance with the different branches of Divinity. None of these things constitute the grand requisite. What is *most* necessary in one who undertakes the sacred function, is an experimental knowledge of the subject of his message, a heart influenced by divine grace. It is greatly to be lamented that this matter does not form a prominent part of the examination of candidates for holy orders. It should no doubt be the main and principle subject of enquiry. Such a proceeding would be a great benefit to our Church, as it would prevent from entering it many unfit and unworthy characters. And it is a proceeding fully justified by the tenor and express words of the formularies of our Church. The candidate is asked, whether he believes himself to be "inwardly moved by the Holy Ghost" to take upon him the office with which he desires to be invested. And is this question so trifling, of so small an importance, that it is not necessary to examine the individual respecting it previously? Would satisfaction be given on *other* points by a mere naked answer by the candidate? Would it be deemed enough for him to say, "I know Greek and Latin, I have obtained my degree at College, I have got in my possession testimonials regularly signed, &c.?" No, he must be *examined*, he must *produce* his credentials. Why should he not be examined

also as to his *motives* and *Christian experience*? The time, it is hoped, is not far distant, when none shall be admitted into the Church but such as shall give a reasonable evidence of their being moved by the Holy Ghost, of their having such views and feelings on the important subject of the ministry as Mr. C. most clearly possessed.

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## CHAP II.

FROM MR. C.'S ORDINATION TILL HIS REMOVAL TO  
WALES. 1778—20. AUG., 1783. AGE 23—28.

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### SECT. I.—*His Ordination, &c.* 1778—1779.

THE day of ordination is a memorable event in the life of a minister. The precious secret devotion of himself to the most important of all works is then made public and ratified in the most solemn manner. He is henceforth to consider himself as a peculiar person, set apart for a peculiar work, which he is to prosecute with fidelity and diligence. Intimately connected with his work is the eternal welfare of immortal souls, and also the honour and glory of our Great God and Saviour Jesus Christ. Who then is sufficient for this awful undertaking? Its great importance was deeply felt by our departed friend, as it appears from his Diary and from a letter which shall be subjoined.

“On June 14, 1778, I was ordained Deacon, at Oxford. I felt an earnest desire that the Lord would enable me to devote myself wholly to his service the

remainder of my days on earth; and was not a little impressed with the sense of the great importance of the charge I had taken upon me and of my great inability to discharge it faithfully and in a due manner. May the Spirit of the Lord Jehovah be upon me evermore."

Letter to G——.

"Oxon. June 27, 1778. I have the pleasure to inform you that I am in orders since last Trinity Sunday. Messrs. Mayor, Bridges and Crouch, were likewise ordained.\*—My dear friend, this is the most awful and solemn time I have as yet lived to see. My anxious thoughts about the holy function I have taken upon me and the most weighty work I am engaged in, frequently oppress my spirits very much. That solemn exhortation and charge of St. Paul in Act. xx. 28, thunders in my ears day and night. Is the Church so dear and precious to Christ that he purchased it with his most precious blood? What bowels of compassion and mercy then should I exercise towards every one even the meanest individual in it? How solicitous should I be about their welfare? How anxious about their salvation? May God of his infinite goodness enable me to be faithful.—At the same time it comforts my heart when I reflect on God's gracious dealings with me in making it my continual employ, my vocation, to think and speak about the forever astonishing scheme of salvation and the glorious author of it.

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\* The Rev. Mr. Mayor, late of Shawbury, now dead. Dr. Bridges, now of Bristol, and the Rev. Mr. Crouch, now of Narborough, Leicestershire. These, with the Rev. Mr. Wilkinson, of London, and the Rev. Mr. Griffin, of Ipswich, were his principal friends at College. Of the six, two are gone to their rest.

What theme more sweet and ravishing! What topic more spiritual and sublime! Let my heart and tongue and every member I have, join with St. Paul and all the Angels in heaven in glorying in the cross of Christ and be determined to know nothing else.

The Diary :—

“I was engaged to a curacy in Somersetshire but as my Rector did not want my assistance before Michaelmas, I accepted an invitation from my friend, Mr. Lloyd to go and spend a month with him at Bala, Merionethshire. I stayed with him about five weeks; during which time we made a tour through most parts of North Wales. He went with me to South Wales. We made Llangeitho in our way, where we stayed three or four days, and heard during that time two sermons from Mr. Rowland with inexpressible pleasure.—August the 13th we arrived safe at my father's, and found all my friends and relations well: most of them going on in their usual way. I looked on those little corners in the house and sequestered hedges in the fields, with inexpressible pleasure, where my soul in former days struggled with God in prayer and obtained his blessing. I could not but view those sacred spots, in which I enjoyed refreshing communion with God, as holy ground. My father's farm wore the appearance of Paradise. The memory of the various blessings at different times enjoyed, filled my heart with joy and praise.

“On the 16th I preached at Llanvihangel. I was very comfortable and very earnest. My heart exceedingly rejoiced to see once more my old very dear Christian friend; Rees Hugh. I could have almost cried for joy. It was the last interview I had with

him in this world. In a month afterwards he went into heaven.—About Michaelmas I went to my charge.”

All the preceding part of the Diary seems to have been written about this time, immediately after he entered on his curacy. This appears clear from the manner in which it was afterwards carried on, and the substance of its contents; they being evidently afterwards in a great measure the daily records of his views and feelings, of his hopes and fears, of his comforts and trials.—After he settled on his curacy, he wrote a letter to his friend W——, dated Sep. 28, 1778.

“ My long silence is not owing to a want of inclination nor forgetfulness, but to a variety of engagements to which my visit to my friends subjected me. You know the sweets of free and gracious pardon, having experienced it often sealed from the court above to your guilty soul. You will therefore, I am persuaded, find but little difficulty in extending forgiveness to a weak brother, when through his manifold infirmities he offends against you. Oh! what a glorious sight it is to see the handwriting nailed to the blessed cross, and our bonds all cancelled! This puts us under a sweet obligation to pardon even our very enemies: for we had a full and free pardon granted us, when we were enemies, nay worse than enemies, traitors, who had rebelled against and betrayed the kindest and the best of friends. Our case would not have been so notoriously bad, had we not tasted of his infinite goodness and experienced his favour. Oh, shall we ever forget such an amazing mercy! My ingratitude is the sin of all others that lies heaviest on my conscience. It embitters the very comforts I receive from my gracious and tender Father. Being burdened I groan under it.

"I came here about a week past. I find it a sweet and an agreeable sequestered retreat after a long and fatiguing journey, like a safe and peaceful haven to a weatherbeaten mariner. I know you would ask me, how does preaching agree with you? My friend, it is a hard work. I find I have to do with two enemies, each of whom is much my superior; that is, with *old Adam*, and the *old Serpent*. The one is hardy (unfeeling) and obstinate; and the other is cunning and crafty. When I attempt to work upon and affect the hard, stupid and dead heart of a perverse sinner, the Devil never fails to devise a scheme to disappoint me. Yet weak and ignorant as I am, I despair not of obtaining a complete and glorious victory at last; for the Lord of Hosts has promised to be with me. "Lo, I am with you,"—this is all my comfort and support; and indeed I want no more.

"Hitherto I very well approve of my situation. Futurities I leave to him who overrules all things to his own glory. I am an abject worm. I am in his hand as the clay in the hand of the Potter. Oh! may his glory be my only end in view in every thing I do.

We pass now from what is for the most part historical in the Diary to what is mostly experimental.

"Nov. 6. My beloved hath withdrawn himself. My soul mourns. I seek him, but cannot find him. I call upon him, but he gives no answer. However I am not wholly comfortless; for he hath assured me, that he will turn again and have compassion upon me." Mic. vii. 17.

"7. This morning in riding to my curacy, I had some comfortable meditations on God's sovereignty. I found myself disposed to lie down at his feet, willing that he in all things should dispose of me according to

his infinite wisdom and goodness. Do thou dispose temporal and spiritual blessings to me according to thine own will and pleasure. Only when the vision tarries, support my soul and enable me to wait patiently.

“ 8. My soul being much depressed with the sense of my inability and insufficiency for the work of the ministry, fearful lest any soul should perish through my ignorance or negligence, and lest I should bring reproach upon the glorious gospel, the Lord was pleased to apply the following words with great power to my soul,—“ I will instruct thee, and teach thee, in the way which thou shalt go ; I will guide thee with mine eye.” Help me, O Lord, to rely on thy sure word of promise and to look to thee in all things, who perfectest strength in the weakness of thy people, and from whom alone is their sufficiency for every work.

“ 10. I was deeply humbled this morning under a sense of my extreme unworthiness and great ingratitude for many undeserved blessings. O Lord keep me and transform me more into thine image. My corruptions are strong and my enemies are numerous : but my Father is *greater* than all. If God be for us, who can be against us ?”

The following views on *friendship* and *disappointments* in a letter to his friend W—— are very excellent.

“ Skipton, Nov. 16, 1778. I was just going to Church when I received your last kind letter ; for which I *sincerely thank* you. Never did any thing come so opportunely, when I was about addressing myself to lost, perishing sinners. It kindly reminded me of the inestimable worth of their never-dying souls, of the infinite importance of eternity, of the glorious truths

I was going to preach and of the strict and awful account I must one day give. It took off the veil and exposed the eternal world to my view, which I am too apt to lose sight of through the dimness of my eyes and the enmity of the Devil, who raises up thick black clouds, if possible, to conceal it from my sight. To attempt strengthening the eyesight and dispersing the darkness, is, in my opinion, the kindest office one friend can perform for another. Happy for us when both our conversation and correspondence tend to animate and invigorate our languid souls in the good ways of the Lord, when we are, whether absent or present, to each other, as "iron sharpening iron." It endears us to each other here and will in heaven be reflected upon with satisfaction and delight. When a person's fire is out, he runs to his next neighbour and rekindles it again. Let Christian friends do the same. When my heart is frozen with northern chilly winds, disheartened and cast down by the severity of the winter, let some kind *warm* friend revive, cherish and comfort my drooping soul, and by his zeal rekindle mine. I am sure I need all attainable assistance to keep my heart alive and stimulate me on in the wearisome journey. Help me with your letters, your counsels and prayers. I shall heartily thank you; and I hope to exert the little strength I possess to retaliate your kindness."

"I am sorry for your disappointment: but it may be best for you. Look to that overruling Providence, which in consummate wisdom, orders and directs all sublunary affairs to the glory of God and to the good of his people. Your heavenly Father may graciously intend mortifying your desires and subjecting your heart



to his wise disposals, before he bestows on you what you wish. If so, I am sure you must see goodness and tender mercy in his now dark and mysterious conduct towards you. He is not contented to gratify you with temporal mercies, but he must at the same time enrich your soul with spiritual ones. Isaac, you know, was the son of promise, the fruit of many fervent prayers. To try Abraham's patience and submission, God long delayed answering his prayers; and granted his request when he least expected. Isaac, when born, was so much the more endeared, and God's goodness the more magnified.—Be earnest in prayer to God. He may accomplish your desire in a way and through means, you little think of at present. May the Shepherd of Israel be your friend and guide in this and in all other concerns. You can never trust him *too* much, nor be *too* submissive to his disposals. He is our Father, and has our interest near at heart. He never can *forget* us without denying himself. His faithfulness and truth are engaged in our behalf."

The remaining part of the Diary for this year shall close this section. It shews a mind much exercised in the spiritual contest, sometimes *elevated* and sometimes *depressed*.

"Nov. 15. My mind this morning dwelt with edification and comfort on the firmness and stability of the covenant of grace and also on its suitableness in every view to the various wants of fallen sinners. "It is well ordered in all things and sure."—In returning from my curacy my weary soul ardently longed for my Father's house, my eternal home. O when shall I be there? When shall I see him as he is and be like him? When shall I sit at the marriage-supper of the Lamb? I am weary of sin and fearful of falling into it.

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"19. I have much need to pray for grace to enable me to deny myself. Self-love, self-will, and self-interest prevail too much within me. Indeed I am sometimes fearful lest they should be the only spring of all my actions. But through grace I believe I am less under the influence of self than I was. May the Lord deliver me from the sin of making a god of myself; which we always do when we follow our own wills instead of God's.—Meditations on God's absolute sovereignty I have often found a great means of mortifying self-will.

"21. My soul earnestly longs and pants after purity of heart. Nothing but the inspiration of the Holy Spirit can cleanse the thoughts of my polluted heart. There is an *acerva malorum* within (a heap of evils) and God alone can deliver me from them. The very attempt of cleansing myself is but labour lost. But I am comforted to think, that God Jehovah hath taken the work into his own hands—"I will cleanse them," saith He, Jer. xxxiii. 8. Purge me, O Lord, with hyssop and I shall be clean : wash me and I shall be whiter than snow. Had I to choose the richest blessing on earth or in heaven, my soul would say, *A pure heart*, Lord. Stamp thine image on my soul. When the Lord shall have washed away my filth and purged my blood by the Spirit of judgment and the Spirit of burning, then I shall be called *holy*. Isa. iv. 3, 4.

"25. As the hart pants after the water-brooks, so thirsts my soul after thee, O my Saviour. Help me to wait patiently, till thou be pleased to shine upon me with the light of thy countenance. Providences at present appear dark. Thou, O God, art "my strength and portion." To thee I must look; and thou at all

times seest me. Every thing will be unfolded in due time. Help me to watch and pray.

"Dec. 1. God is always the same, in my best and worst frames. His covenant is well ordered in all things and sure. His love is unchangeable. His strength never decays. Increase, Lord, my faith and dependance on this firm foundation.

"3. I have been enabled to make a total surrender of myself this morning to be God's forever and ever. As my Creator and Preserver, he has authority over me and unalienable right to me, to all I am and to all I can do. And O! I have been purchased also—purchased by the blood of his Son! What a price! Make me thine forever. Take full possession of my heart. Live in me and be honoured and glorified by me.

"6. I have been enabled to pour out my soul at God's throne this morning. It is now seed time. I sow in tears: but shall I not reap in joy? Silence unbelief, and I will by faith say, *yes*. But I must wait patiently upon the Lord. This is difficult, very difficult; we are so self-willed. Comparatively speaking, it is easy to be active for the Lord; but the most arduous thing in the world, is to be passive in his hand, as the clay in the hand of the Potter.

"11. The hand of the Lord is upon me, carrying on the blessed work of renewing my soul after the divine image. O make me thankful that I am not hitherto forsaken by thee, and that thy promise is, "that thou wilt never leave me nor forsake me." O happy day when I shall be delivered from all my corruptions. Help me, O Lord, to persevere to the end.

"29. It rejoices me that my name is cast out as evil for the Lord's sake. I hope I am enabled to *choose*

to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. All my desire is, that I may be enabled to fight the good fight, to keep the faith, and to finish my course with joy and triumph."

The soul which could have uttered such things as the foregoing, must have held frequent intercourse with heaven. To be *holy*, seems to have been its strongest desire;—a proof, of all the most decided, of a renewed state; the distinguishing mark of true conversion. There is no true religion but where there is a *nature* or a principle, which hates sin, longs for a deliverance from it, and feels it as an annoyance, as a burden, as a grievous burden,—a principle which loves God, pants after communion with him, and earnestly longs for the full enjoyment of his glorious presence. These feelings may be weak; but they invariably exist in every child of God. The more like God we are, the stronger they become. It is this *holy* nature that causes the Christian to be wearied with a sinful world, and anxious for a better, for that country wherein dwelleth righteousness.

#### SECT. II.—*Diary and Letters during 1779.*

We enter now on a new year. The Diary contains the following appropriate reflections on its commencement.

"Jan. 1, 1779. Another year is forever gone, to be seen no more! but not so all its actions. A day is coming when they must all be reviewed.—Another year have I been kept by the power of God. He hath not left me. His grace has been at all times sufficient for

me. I have hitherto obtained mercy and found grace to help in time of need. Why then should I suspect God's faithfulness, and the sufficiency of his grace for the future? Is he not forever the same God? Many have been my offences the last year against a being of infinite compassion and love: but his boundless mercy has pardoned them *all*. Praise the Lord, O my soul. May I ever walk humbly with God in the bitterness of my soul. I most cheerfully and sincerely surrender myself and all thou hast bestowed upon me, (for I have nothing else that is good) to thee and thy service this new year and forevermore. Behold, I am thy servant: help me to serve and glorify thee. I am thine; keep me. I am thine; never leave me. May I never be permitted to dishonour thy dear name. Amen."

The following extracts present us with a variety of subjects. A heading shall be prefixed to them.

*The life of faith difficult.*

"Jan. 29. How difficult do I find it *practically* to believe those doctrines, of which I have a notion in my head. I want "to be cast into the mould of the Gospel" and to breathe pure Gospel air, having put on the Lord Jesus Christ, being dismantled of all legality and self-righteousness. To live upon Christ, as a guilty, polluted sinner, for righteousness and grace, is the most difficult thing in the world.

*A review of God's goodness to him at College.*

"March 14. I have just returned from Oxford, where I have been to take my degree of A. B. I am no longer a member of the University. God's goodness and mercy to me while there, were very great indeed! May my heart be ever duly humbled and filled with praise when I reflect on the mercies I received. I was sup-

ported there by ways and means of God's finding out, and by such as clearly manifested his invisible hand in ordering and disposing of them. The temptations of various sorts I encountered there were strong and numerous : but the Lord kept me in the "fiery furnace;" and I hope, with my "hair unsinged and coat unchanged." These mercies were bestowed in answer to prayer; which doubles the blessing. May this be a further encouragement to me to ask in faith, nothing doubting, in all distresses and difficulties. "Ask and ye shall have," is *thy* command and promise, graciously joined together. All the dispensations of God's providence towards me, though dark and mysterious at first, and through my unbelief, the cause of much uneasiness, yet when in due time unfolded, were full of wisdom, grace and love. Help me to see continually the invisible hand that wisely orders all things, and to put at all times my whole trust in thee.

*Human dependance, vain;—grieving for iniquity.*

"20. I have lately removed (to Queen-Camel) to live near my curacy. May my light so shine before men, that they seeing my good works may glorify my Father, who is in heaven. The godly are scarce. My soul dwells in the habitation of Dragons. May my conversation be such as may administer grace to all around me.—I find that the Lord is graciously determined to bring me from every thing to live only upon him. I depended on a broken reed and it hath pierced me to the heart. At present I have no friend but the Lord Almighty. And is he not enough? Yes; my soul desires none besides him. He is my strength and portion.

"April 4. How long must I dwell in Mesech? My soul is sore vexed at their iniquity, who are enemies

to God. Surely the fear of God is not in this place. How welcome will heaven be? where all discord forever ceases, and all is union and harmony; where there is perpetual rest without any trouble; and into which no unholy thing shall ever enter. There are no *ungodly* sinners there.—May the Lord bless my poor labours in this ungodly neighbourhood. Who knows but that the Lord may have much people here.—The Lord's promise to Jacob, when he went down to Egypt, is a great support to me—"Fear not to go down to Egypt, for I will there make of thee a great nation." In Egypt, in bondage and captivity, they grew exceedingly. The God of Jacob will thus, I hope, deal graciously and bountifully with me. I am now in Egypt, among God's enemies; yet I trust that the Lord is with me and that he will bless me and enlarge my coast, and that his hand will be with me to keep me from evil that it grieve me not. 1 Chron. iv. 10.

*Trials.—Sin lamented.*

"April 19. Lately the enemy has been permitted to attack me in every quarter—Good name, worldly honour, worldly interest—all at stake. 'But, blessed be the Lord, I cheerfully and willingly part with them all, and choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.—Welcome reproaches, if my faith be but strong in God's promise, and if the sky be clear to see the promised inheritance. Eternal weight of glory is enough to outweigh all sufferings here below.

"May 7. In me, that is, in my flesh dwells no good thing, My heart is a fountain of corruption. Lord, cleanse it. There is not a day but I have reason sorely

to lament an evil heart of unbelief, departing from the living God. Create in me a clean heart.

On the 12th of this month, Mr. C. sent a letter to Mr. G —, in which he declines the offer of a curacy preferable to his own for *reasons* which have little weight with the world in general. It contains also some excellent thoughts on other subjects.

“ I could never want motives to leave my present situation, while I have the prospect of living near you : yet, as the servant of another *great* and *good* master, I should divest myself of all selfish interest and have his glory alone in view in all my actions. When a person is once settled in a place, and as he thinks, by an allwise Providence, he should, in my opinion, be very cautious in exchanging that for another, though more agreeable to flesh and blood and much more lucrative. My present situation is indeed at *present* by no means desirable. I have no Christian friend to speak to within fifteen miles. Mr. N.'s unexpected behaviour has produced a coolness between us. All these circumstances, together with the fair prospects your kind proposals hold out to me, strongly incline me to accept your offer. But would this be taking up the cross? Is this a proof of that undaunted fortitude which a Gospel-minister *especially* should be possessed of? Or is it not rather shaking off the cross impatiently which God in consummate wisdom has laid upon me? When Providences appear dark and mysterious, we are not to be dejected and murmur; but wait patiently on the Lord, who knows best what weather is most suitable to our constitutions. I am persuaded that few rough storms are much wanted to rouse me : though the Lord



knows how weak I am to bear them. He has promised that strength shall be *proportioned* to the day; and this is my stay and comfort.—For these reasons, I find myself, after some thought and prayer, at least some attempt to pray, disposed to decline the offer, lest, influenced by selfish motives, I should dishonour God and quit that post he has assigned me. Whether this reasoning is conclusive I leave you to judge. Were I but convinced it were the will of Providence, I would most gladly embrace the offer. At present I am strongly persuaded that God sent me here; for what end it does not yet appear very clear. I hope you will pray for me. I trust if I knew the Lord's will, he would give me grace to comply with it in *all* things.

“I was heartily glad to hear of the comfortable, though but temporary, support which Providence has provided for you. In whatever situation you may be, may the smiles of his countenance brightly shine upon you and Mrs. G——; in which alone our present and future happiness consists. Earth and *heaven* without *this*, would be but a gloomy hell to the Christian: and whatever temporal mercies he may think proper in his infinite wisdom to deny his people, he never can long deprive them of *this*. He has eternally secured it by his infallible promise, confirmed by an oath. And when he does conceal himself under a black cloud for a time, it is only to endear himself the more.

“The very thought of his goodness humbles me on account of my ingratitude. O the infinite mercies I daily enjoy with an unfeeling heart! The reflections on them sting my soul and cover my face with confusion. If you love me, praise the Lord for me for his patience; I cannot, my praises freeze on my lips. O that I might taste more of his love, and lie lower at

his footstool, and find him more exalted on his throne in my heart. O that I could speak in a more feeling manner to perishing sinners of their extreme danger and of the full, free and glorious salvation purchased by Christ. May God enable you and me to fight the good fight, to keep, however difficult, the faith, and to finish, however long, our courses; and may we at last receive the unfading crown of glory."

In the next entry in the Diary, *sloth and love of the world*, are deplored.

"May 14. I have been this day very careless and negligent, slept too long in the morning,\* and did not begin the day with God. Sloth is inexpressibly prejudicial both to body and soul. Where it prevails, no progress can be made in the divine life. We must deny ourselves in this respect and keep under the body.—20. How difficult it is to be careful for nothing, and cast our cares upon God, who careth for his people. This difficulty in a great measure proceeds from the love of the world. We want to be richer and greater than God thinks proper we should: then we are uneasy because we cannot arrive at that pitch of greatness we aim at. O God, pull down more and more these towering imaginations in my heart. Choose for me at all times, and make me contented with what thou bestowest upon me. Bring my heart to my station, then I shall be happy.

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\* "Avoid," says Archbishop Leighton in one of his lectures to his students, "too much sleep, which wastes the morning hours, that are most proper for study, as well as for the exercises of religion; and stupifies and enervates the strength of body and mind."—Of all habits, this is the most injurious to the improvement of the mind as well as to the health of the body.

*Providence acknowledged, &c.*

" 23. This day I exchanged my lodgings, and have seen the hand of the Lord very remarkable in providing a place for me. I was much afraid and distressed, having no place to go to. But all hearts are in the Lord's hand; and we shall never be disappointed, if we believe and trust in him. May I be enabled to spread the savour of the Gospel in this family.—It strengthens my hands and encourages my heart much to reflect on Col. i. 6.; which proves that the Gospel is never sent in vain to any place; but that it will "bring forth fruit every where, and in all the world."

*The smiles of the world dangerous.*

" July 22. The smiles of the world are always more pernicious to the soul than its frowns. Its smiles, like a soporific draught, sooth the soul into carnal security, whilst its frowns drive us to God. I think I have found this truth lately verified in my own experience.—25. I was last week afraid, lest the smiles of the world should stupify my soul, and draw me into a conformity to it. But the world, it seems, like its god, only smiles that it may fall upon you afterwards with more fury. But I hope, through grace, to disregard the one as well as the other. May I ascend out of the wilderness, leaning on my Beloved; till I arrive at last to a land of peace and rest, where every danger will be over, and all will be quietness and serenity.

*Distress and Comfort.*

" Aug. 22. I have been of late in very great distress of mind. All is dark and disconsolate within—corruptions very strong, and I am without strength, Lord, have mercy upon me.

Thy bless'd effulgence can dispel  
The clouds of horror and the gloom of hell.

" 26. How suitable is the revelation God has made of himself in the scriptures to the miserable condition of fallen sinners ! My thoughts have dwelt this day with comfort and profit on his glorious perfections ; and I hope I found my heart drawn out in love to him and desire after him. May my soul be enlarged to receive out of his fulness.

*Tender Conscience.*

" Dec. 24. I often compare myself to some musical instrument, which sounds well when in tune, but the least thing will put it out of tune ; nor is it without some expence and trouble that it can be brought to play well again. So have I often found my soul put out of order by things that might be looked upon as of no great consequence. For instance, not reproving sin in others, has often left a kind of guilt on my soul, and brought a cold chill over all its powers, which sometimes is accompanied with very pernicious effects.

*Vain attempts to avoid the cross.*

" Dec. 4. Many are forced to bear the cross, who would be very glad, if practicable, to shake it off. But to take it up out of choice is utterly contrary to the old man ; and nothing but the grace of God can enable us, with Moses, to *choose* affliction with God's people. When distressed and afflicted, we often comfort ourselves, not with the promises of God suited to our particular state at the present time, but with our own vain imaginations and contrivances. But when those fruitless contrivances prove abortive, as they always do, we are then plunged deeper than ever into distress, and

it may be at last, into despair: whereas if we had immediate recourse to the sure promises of God, we should infallibly find sufficient present support; nor should we ever in the issue of things be disappointed. We are apt to think every thing more likely to extricate us than patient waiting and reliance on God. Such an aversion is there in our corrupt nature to every thing that belongs to God, however suitable to our present condition."

We have in the foregoing passages a specimen of what the life of a Christian is. It is a life of trials, temptations and distresses, as well as of enjoyments and consolations. Both are necessary according to the plan of God to promote and secure the great end—the manifestation of his own glory in the restoration of a sinful creature. His gradual recovery, accompanied with trials and difficulties, carried on in the midst of enemies, and effected notwithstanding all their opposition and malicious attempts, will far more fully display the divine character, than if it were immediate, made perfect at once. This should not only reconcile the Christian to the hardships of his warfare, but make him even thankful for them. Paul could never have so fully known the gracious power of God, had he not such trials as made him feel his own utter weakness and flee for help to Him who had promised to support him. What silenced all his discontent under his trying circumstances, was the view of God's power and grace as manifested in sustaining him. "Most gladly therefore," said he, "will I rather *glory* in my *infirmities*, that the *power of Christ may rest upon me*." His weaknesses would occasion the display of divine power; and this satisfied him. The more God is seen

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and known, the greater will be his manifested glory, and the larger the enjoyments of his glorified creatures. To know him is life or happiness. The more we shall know him as the God of grace, wisdom, love and power, the greater finally will be our eternal felicity. Then let us join Paul and say, We "take *pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when we ~~are~~ **ARE** weak, then are we strong."

### SECT. III.—*Diary and Letters during 1780.*

We meet again with reflections on the *new year's day*. The occasion was the same as before, but it gave rise to a different train of ideas. There is not in nature a greater variety, than in the thoughts of the human mind.

"Jan. 1, 1780. I found last year the following promise remarkably fulfilled to me—" Fear not, I am with thee; be not dismayed, I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. When thou passest through the water, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." If thou hadst not been with me, I must have fallen and perished: but, blessed be the Lord, the everlasting arms were underneath me. Bless the Lord, O my soul. Gratitude for thy numerous and undeserved mercies, both temporal and spiritual, bestowed on me last year, cannot but powerfully influence my mind to devote myself most solemnly and deliberately to thy service this

year also. O God, give me the privilege and happiness of living to thee. I trust I have been in thy family these seven years; *nor would I change my Master for ten thousand worlds.* His service is perfect freedom, and *the only happiness in the universe.* Astonishing the grace that first called me from the world: but more amazing, if any thing can be so, is the grace, mercy and patience, which hath since borne with me and pardoned my sins, and is still compassionate to my daily infirmities. O Lord, continue thy strengthening grace and thy refreshing presence to me this year also."

It appears by a letter written the 12th of this month to his friend W——, that he had notice, Michaelmas before, to quit his curacy, unless he consented to serve it for £30 a year. His salary at first was £45. It had been reduced before to £40, but at this time to £30; a sum far too small even then for a decent support. The first reduction, though made about the time ~~when he had an offer of a better curacy through Mr. G——~~, before-mentioned, did not induce him to leave his situation: but the second, which lessened his salary so much, rendered him doubtful as to the course it was his duty to follow. He was therefore in a great strait, not willing to leave on the ground of pecuniary considerations, and yet being distressed, having not sufficient means for a livelihood. He was providentially relieved from this difficulty through the kindness of a friend, the Rev. Mr. Lucas, whom he knew a little when at College, and who had just come to reside on a living in the neighbourhood. His own account in the fore-mentioned letter is the following:—

"When the time came that I was to determine one way or another, Mr. L——, in order to enable me to

stay, very generously proposed to contribute towards my support. Next Lady-day I am to go and live at *Milbourn-Port*, as a kind of an assistant to him (though he wants no assistance at present) and he promises to furnish me with a horse to serve my curacy, which is eight miles off.—After all I am in hopes that the whole will end well, if I have but patience to wait the Lord's good time. I know of nothing that could be more agreeable to me, and by the blessing of heaven, be more *beneficial* to me than to spend a few years with a person of Mr. L——'s good sense, learning and piety. I spend a great part of my time with him now: and the more I know him, the more I like him."

Mr. C. had ever afterwards considered his intercourse with this gentleman as one of the happiest and most advantageous circumstances of his life. His counsels and communications had been most useful to him. How true it is, that our comforts often arise from our distresses, and our gains from our losses. Mr. C. was in a great distress. This very distress was the means of introducing him into the society of a most valuable man, of whom he never afterwards could think but with the highest respect and sincerest gratitude.

We meet in the letter from which we have already quoted, with these observations on *passive obedience* to the will of God.

"I find it much easier to be active for Christ than to be passive to his will, by yielding myself up to his disposal and resting satisfied with the issue. For by the honour derived from activity the pride of the *old man* within, is gratified; and self hopes for something to feed upon. But to have my *will* one with his, to commit every thing that can affect either soul or body



or character, simply and unreservedly into his hands, to live truly by faith alone, without the hope which sense and human reason can supply,—thus to live is what the grace of God alone can teach and enable us to do. When I am enabled to overlook second causes and to see the invisible hand of God in all things, ordering all events and influencing their efficient causes according to his own wise counsel and the pleasure of his own will, all distracting thoughts and murmuring complaints are quieted and silenced; and I feel a calm serenity within, which depends upon, and therefore can be affected by, nothing sublunary. Then I can adopt the Psalmist's language—"I will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea: for God is my refuge and strength, a very *present help in trouble*." Here is a firm foundation! Here is an inexhaustible source of the richest comforts! I am surrounded with enemies, and have no strength to oppose them: but God is a *sure* refuge for me, and strength too. What can I want more? He is a *present help*. This is enough."

The picture he gives, in the same letter, of his parish is not very inviting.

"The people here shew me all the outward civilities I could expect, but a very great contempt to the Gospel and godly living. After all I am in hopes that the Lord *hath* blessed and *will* bless my ministry among them. Great many highly approve of the doctrines of the Gospel and of those who live godly in Christ Jesus: but the fear of an opprobrious name and worldly contempt, operates so strongly on their minds at present, that they cannot openly profess what they believe to be right. Religion is a new and strange thing here, and

operates variously according to the different tempers and interest of the persons who hear it. But *most* look upon it as something *very bad*, though they know not what it is; and they are exceedingly afraid of taking the infection.—I have lived in a place this last year where I believe *charity* itself cannot find one truly serious person.”—We shall now proceed with the Diary.

“Jan. 20. Every return of this blessed day (when he heard Mr. Rowland in 1773) is refreshing to my soul. The remembrance of the mercies which I received, can never be forgotten. Pardon me, O God, that my heart is not more sensibly affected by thy goodness to me an unworthy creature.

*Discontent lamented.*

“Feb. 20. At times I found somewhat of the murmuring spirit which characterized the Israelites of old during their journey through the wilderness, instead of thankfulness for the many, many undeserved mercies which I enjoy. I imagine ten thousand wants, and view blessings which are not at present in my possession; and if they were, they would most probably prove detrimental both to body and soul. Were my wants *real*, nothing but pride and unbelief could tempt me to murmur: for the promise of God is—“Ask and ye shall have.” Had the Israelites reverently asked God those blessings they wanted, they would doubtless have been granted, and been made real comforts to them. But when they murmured, God granted their requests, but it was in “his anger;” a curse accompanied them. Lord, make me more humble and more thankful.”

The first letter of the many that are still extant, which Mr. C. wrote to Miss Jones, of Bala, Merionethshire. afterwards, his wife, is dated the first of

March, this year. The acquaintance probably commenced when he visited Bala, nearly two years before, with his friend Mr. Lloyd. The whole correspondence, till they married in 1783, is singularly interesting, containing nothing light or trifling, nothing but what is of a serious and instructive character. Some of their most useful contents shall be given; for were the whole transcribed, it would fill a volume. From the letter above-mentioned, we extract the following observations *on love to the brethren.*

“God has diffused himself through all his creatures: and when we enjoy him in his creatures, then they answer to us the end for which they were created. So that the love of God and his creatures are not only consistent, but inseparably connected. For this reason, so much stress is laid in scripture on the duty of loving Christ's true disciples, our Christian brethren. It is spoken of as a sure and infallible sign of our being the children of God. God has more highly and wonderfully honoured and has put infinitely more value upon a true believer, however mean in the eyes of the world and despised by it, than any or all his other creatures put together. And God's perfections are more illustriously manifested in him than in all his other works. How is it possible then for any that love God to hate him, who is so unspeakably dear to God, and in whom so much of God is to be seen? It cannot be. As God hath loved his children here in dust and ashes, with a love superior to that which he bears to all his other creatures, (a love so amazing and wonderful as to stagger our belief by its greatness,) in the like manner does one Christian love another. He loves him *next* to the Almighty. Hence, as you observe, ‘Christian friendship is the

best we can wish to commence,' though not the *only* one *I* desire to know; but a friendship by no means repugnant to it, but *grounded* upon it. For I assure you, were all the perfections of your sex united in you and the wealth of the Indies in your possession, and I had no reason to believe you were an adopted child of our heavenly Father, by the help of God's grace I should hope never to desire forming any connexion with you. But I *have* reason and every reason to believe that this is your happy case. It is therefore my sincere desire and prayer to God that I may succeed."

The same letter contains some 'useful thoughts on the *fear of death*.

"I feelingly, sympathize with you when you inform me that 'the thoughts of death are alarming to you.' It was the case with me for many sorrowful years. But through the abundant goodness of my heavenly Father, it is not *generally* the case with me at *present*. That scripture, 1 Cor. xv. 25, 26, has been very remarkably blessed to me for removing all the very alarming and anxious thoughts about death, which till then deprived me of all lasting comfort. Death is considered there, not so much *our* enemy as Christ's: and He must reign till he hath put *all* enemies under his feet; and though death will be the *last* enemy, yet *death must* be destroyed. I saw that *I* had nothing to do but to enjoy the victory: Christ *is* engaged to conquer. The victory is obtained by the arm of Omnipotence: and we shall ere long bear the palm in our hands as the token of it. Till that happy time arrives, may it be our constant care and study to live in the fear and to the glory of Him who hath *thus* loved us and vanquished our strong enemies for us. O! it is pleasing, it is comfortable, to

view Christ in the field of battle, bearing the weak believer on his shoulders through whole legions of hellish foes, to the blessed mansions in his Father's house. Not *one* of them shall be lost. His Father and our Father is *greater than all*; and none shall pluck *one* of his sheep out of his hand. O what a Saviour! O what a salvation hath God provided for us! Shall we not praise him? Yes. I hope you and I shall join our songs through the boundless period of eternity in praising God and the Lamb. It is all we can render him for his marvellous lovingkindness."

DIARY.—*Meditation, its necessity.*

"March 4. Almost every thing I find depends, with regard to our progress in the divine life, on the manner our retired moments are spent. And nothing can enable us as infallibly to determine where and what we are, as the natural bent and free course of our thoughts during those solemn important seasons. I have often been troubled and interrupted by reflecting on the thoughts themselves, till I had lost the object which before engaged my attention.

"12. I have just returned from a visit to my dear Mr. L——. When there I believe we spent too much of our time together. Nothing can supply the want of private converse with God. However agreeable and edifying the conversation of Christian friends; yet we must deny ourselves therein, if it encroaches too much on the time (usually) dedicated to meditation and private prayer; or we shall in the end be great losers. This is the life and soul of every other duty; and when it is neglected, the soul must be stupid, barren and sapless. None but God can always satisfy; and here

only we are out of danger of excess. And the more we converse with him, the better fitted we are to converse with our fellow-creatures. When we have received out of his fulness, we have wherewith to communicate to others: otherwise we are nothing but emptiness; and when emptiness meets with emptiness, there can be no edification."

On the 27th of April he removed to Milbourn-Port, the residence of Mr. L——. "Repeated experience," he says on the occasion, "hath taught me that no change of situation can add one grain to my happiness without the concurring blessing of the God of all grace and comfort. But his presence can cheer us in the most dismal situations, support us in our greatest difficulties, and encourage us in the face of all our enemies. Lord, be with me here, and help me to glorify thee by doing thy work."

Some account of his *friend* and of the *state* of the country, is given in a letter at this time to his intended. The former part contains some very glowing thoughts on *our obligations to God for his great love* and some striking remarks on *unbelief*; and it would not be right to withhold it.

"I am under such infinite obligations to divine mercy and compassion, that they can never be fully expressed through an endless eternity. The least I can do, and indeed all I can do, to express my grateful sense of such boundless love, is to lay myself at his feet, willing to devote myself and all I possess to his service and glory whilst I live. A soul saved from hell, saved at such an amazing expense and by such wonderful means, should forever glow with the most ardent love, and be at all times influenced by the most active

zeal in promoting his glory and sounding his praise, who has thus "loved and washed us in his blood." But at last, all we can do in grateful returns to him, falls infinitely short of what he hath a right to demand, who is *above all blessing and praise*.

"Your observation is very just, 'that nothing but unbelief doubts his *willingness* to save.'" And it is surprising that unbelief could find a place to shew itself with so unblushing a countenance, when we consider and view the astonishing proof Christ hath given of his willingness, by shedding his blood for us on the cross! The greatest proof that heaven itself could give; and a greater proof even unbelief cannot ask. I find it, by daily experience, absolutely impossible to enjoy any permanent and satisfactory comfort, without at all times, having a clear apprehension of the infinite worth and value of the great satisfaction made on the cross for sin—a satisfaction sufficient *alone* eternally to recommend to the favour of the offended Majesty of heaven, millions of ruined souls, as unworthy in themselves as you or I can possibly be! I hope, God the Spirit, who alone must do the whole of the work, will give you such a clear view of the great salvation by Christ, as will forever silence, if not banish, unbelief, with all its clamours from your heart. Unbelief is the very worst enemy we have to do with: at the same time, it adds strength to every other subtle foe. It weakens the soul by drawing it from the living God, the source of all our life and comfort. Therefore the apostle exhorted the Jews to *take heed*, lest there should be in any of them an evil heart of unbelief, in departing from the living God. No other enemy can separate our souls from him."—Then Mr. C. proceeds to speak of his friend, &c.

"I am now settled at Milbourn-Port.—Mr. L—— lived at Oxford for twenty years, and is, without exception, one of the most ingenious, sensible, learned and pious men that I ever met with. I had some slight acquaintance with him at Oxford; but since he came to reside at his living, lately given him, it has been renewed and improved, and I hope will continue to flourish undecayed as long as we live. Amongst our brethren, the Clergy, we are "speckled birds." But through the grace of God, I hope, we shall neither fear their insignificant frowns nor covet their empty smiles.—The *land* in which we live presents a most dismal prospect—a prospect sufficient, I think, to excite the compassion of the most obdurate. It is a fruitful valley, but like that in Ezekiel's vision, "full of dead bones, very many, and very dry." The enlivening sound of the Gospel of salvation is a strange thing among the inhabitants. Religion has been in a manner banished for many years, and iniquity is come in like a flood and has deluged the whole country. I hope the Lord will enable us (pray for us) to lift up a standard against it, and that the Spirit will make successful our weak attempts to stem the torrent."

The following passage from his Diary, Apr. 29, though short, is worthy our attention as containing observations highly important:—"I find there is no such thing as living godly in Christ Jesus without *forsaking all*, and taking up the cross *daily*. The *principal* thing in religion is to have our wills subdued to God's will in *all* things, to be willing to be actuated, governed, guided and led by him. Lord, help me to be more resigned to thee, more watchful unto prayer and more circumspect in all my daily walk."—That one, having



these views of what he *ought* to be, should use such strong language respecting his ownself, as is found in the next letter which we shall present, is no wonder : nor is his case as described at all unintelligible to those who know spiritually any thing of themselves. Writing to Miss J——, May 12, he thus proceeds :—

“ Though I can adopt, with the greatest propriety, the language of the hymn which I sent you ; yet it is not from the conscious guilt of any one notorious sin I have been permitted to fall into ; but from a feeling sense of the most horrid depravity of my sinful heart. Through grace, and that alone, I have been hitherto preserved from being guilty of any one open scandalous sin, once in my whole life : yet I do not look upon myself in the least degree a better man in the sight of an all-seeing God, than those who have. Though I have not been suffered to make any considerable blot in my profession, during the time I have been numbered among the Lord's people ; yet I have nothing to boast of herein : but I hope to go softly all my days under the remembrance of many things, for which I have as much cause to be deeply abased before the Lord, as if I had been left to sin grievously in the sight of men. How can I look into my false, deceitful and abominable heart, without crying out “ O wretched man that I am ! ”—— But this is my present comfort, and shall be my theme, and the burden of my song forever—To Him that loved *me*, (a rebel, an enemy, a polluted sinner,) and washed *me* in his blood, be all praise and glory !

“ I well remember that when the Spirit of God first convinced me of my sin, guilt and danger, and of the many difficulties and enemies I must encounter if ever

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I intended setting out for heaven, I was often to the last degree frightened; the prospect of those many strong temptations and vain allurements, to which my youthful years would unavoidably expose me, greatly discouraged me. And I often used to tell an aged soldier of Christ, (see page 4.) the first and only Christian friend I had any acquaintance with for several years, that I wished I had borne the burden and heat of the day like him. His usual reply was—'That so long as I feared and was humbly dependant upon God, I should never fall, but certainly prevail.\* I have found it so. O blessed be the Lord, that I can now raise up my Ebenezer and say, "Hitherto hath the Lord upheld me." And still more, He hath promised "never to leave me nor forsake me;" and that his grace shall be sufficient for me. I should be in the last degree discouraged and dismayed, were it not for these gracious promises."

Of the same tenor is another letter sent about this time to the same person. It presents very *humbling views of one's self*, and very *glorious views of the Saviour*.

"Your last kind letter contained so much of the language of Christian experience, that I have perused it again and again with peculiar pleasure. I know of no happiness next to the enjoyment of the fellowship with the Father and his Son Jesus Christ, superior to that which Christian friends partake of by communicating to each other the dealings of God with their souls.

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\* The greatest learning in the world can prescribe no better means for our preservation, than what was recommended by the poor simple-hearted Rees Hugh to his youthful friend,—fear of falling, and dependance on God.

Often do their hearts burn within them while they talk by the way, the Spirit of God in the mean time opening to them the scriptures.—Among the great number who make high pretensions to religion, you seldom meet with *many* (at least I have not) who are sufficiently acquainted with the horrid hell of wickedness and unfathomable depths of misery within them; and who, on the other hand, have so much experienced the wonderful efficacy of the salvation of Christ, delivering them from all, as to be able to converse with any profit or to any purpose on these things. *Many* there are who can talk with great volubility *about* religion; but *very few* who talk *religion itself*. But when we meet with any who are not only concerned *about* religion; but who also are deeply concerned *in* religion, they cannot be too highly valued and caressed. Such are the excellent of the earth and the darlings of heaven,—but *rare birds* in every age. However, when they shall all meet together and lodge in the branches of the tree of Life in the heavenly paradise, there will be a glorious and innumerable flock of them, melodiously singing the wonderful exploits of their mighty Redeemer. O, my dear friend, it sometimes comforts my heart to think of that happy time; and the future prospect of it, drives away effectually all my present lukewarmness, deadness, &c. These are indeed precious, but with me very rare opportunities. In general I can better talk of a cold frozen heart, stupid insensibility, shocking ingratitude and murmuring complaints,—qualities indeed purely our own. Blessed be God for an effectual remedy for all these, otherwise fatal diseases. You have certainly found it out,—‘a view of redeeming love.’ Jesus dying on the cross can powerfully accomplish all.”

The sequel of this letter refers to two eminent preachers then in Wales, the *Rev. D. Jones*, of Langan, and the *Rev. D. Rowland*, of Langeitho.

"I know enough of Mr. Jones highly to esteem and love him for his work's sake. I am very happy to hear of the success of the everlasting gospel among you. I think with you, that not only *Bala back*, (dear Bala) but Wales itself is a highly favoured country. That aged herald of the king of glory, D. Rowland, is and will be an eternal honour to it. I seldom can speak of him in *moderate* terms. I love him dearly and honour him as my father in Christ; and not without reason; for to him under God I am indebted for whatever light I have into, and experience I have of, the glorious salvation through Christ. I hope to see him once more, if the will of God be so, before he takes his flight. I shall never forget a sermon I heard him preach from Heb. iv. 15, Jan. 20, 1773. I remember the blessed time with infinite delight!

On May 21, he was ordained *Priest* at Oxford. How it happened that he was two years in Deacon's orders, we are told. He wrote thus in the Diary on the occasion:—

"May 21. I was this morning ordained Priest,—when I most solemnly and with my whole heart devoted myself with all I have to the service of God. Time, talents and all, I hope, I have been enabled to lay down at his feet: nor would I, on the most serious consideration and in my most deliberate moments, wish to retract one word I have spoken. I hope I can say that the constant and rooted desire of my soul is after God and his service."—Then follows this beautiful prayer. Its glowing fervor must be perceived by all who may read it.

"O Almighty God, who hast given me the will,  
 "grant me also power to perform the same. Accom-  
 "plish the work which thou hast begun in me. Endow  
 "me with a double portion of thy Spirit, and clothe me  
 "with power from on high. Increase my love to souls.  
 "Impress my mind deeply and constantly with a sense  
 "of the solemn account, I must one day render to thee,  
 "of my stewardship. Enable me to exercise the gifts  
 "given to me. Lift up my hands whenever they hang  
 "down; and strengthen my feeble knees. Help me to  
 "be in thy hands as the clay in the hand of the Potter,  
 "willing to be fashioned, ruled and employed by thy  
 "godly wisdom, in the manner and in the service thou  
 "thinkest proper. I am nothing in myself: mine eyes  
 "are directed to thee in whom the fatherless find  
 "mercy. O never leave me: thou art a faithful God,  
 "who never failest those who depend upon thee."

The following extract from a letter he wrote the  
 same day to Miss J——, shews still further the views  
 he had of the responsibility of his office and of his own  
 utter insufficiency.

"Having now devoted myself entirely, by a most  
*solemn oath*, to the important service of my great Mas-  
 ter, I have the utmost need of the greatest and most  
 abundant supplies of grace to discharge the office cheer-  
 fully, sincerely and faithfully. I hope, my dear, that  
 you and my dear friend Mr. F—— will join in hearty  
 prayer for the poorest and weakest creature that ever  
 took such an office upon him. I never asked any favour  
 more sincerely from you. The Lord, it seems, will al-  
 ways put his rich treasures in earthen vessels, that the  
 glory may be entirely his."

What but usefulness and success could be expected

from the labours of one who had thus devoted himself to his God, under such a deep sense of the need he had of the continual aid of divine grace? O that *all* ministers were so sensible of their own insufficiency, so dependant on the strength of God, and so anxious to be faithful in their high office!

By a letter to W—— sent the 12th of June, it appears, that the kingdom at this time was in a very disturbed state. Riots took place in London and some other great towns. A general gloom spread itself over the whole country. The state of public affairs, it seems, was generally supposed to be very bad; and universal confusion was greatly feared. Mr. C. expresses himself as a good and faithful citizen, deeply concerned for the public welfare. He traces the evils and disturbances which prevailed to their true sources—the immoralities and ungodliness of the age.

“Should a kind Providence,” he says, “which has often in former times interposed in our favour, work out a salvation for us from the suspending calamities, it would be an event, which we could by no means expect, being a nation, which has forsaken God and deserves to be forsaken by him.”—The Lord *did* graciously interpose at this time, and in *after* as well as in former times, in our favour, notwithstanding our great sins as a nation. So that we must attribute our present state, which in every thing that forms the glory of a country is unequalled in the annals of the world, entirely to the undeserved favour of heaven.

In the same letter he congratulates his friend on his marriage. “To enumerate no particulars, I sincerely wish you and Mrs. W—— all the comfort and felicity, which pilgrims at a great distance from their

home, in a strange country, in a changeable world full of misery, can possibly enjoy together."—It were well for Christians in every state of life, to bear *constantly* in mind, that they *are* pilgrims, sojourning to another world, their *eternal* home.

He felt, as most feel on such occasions, the danger of setting his affections *too much* on the object of his attachment. This he acknowledges in his Diary.

"June 29. How difficult it is to use God's creatures and not abuse them! The use of them is lawful; but the abuse of them is sinful. Every thing is abused, when it is not kept in its proper place of due subordination in our minds, and when we employ them not in such a manner as may tend to draw us nearer to God. Every thing in the place which God hath appointed for it, is proper, innocent and comfortable. I am now in danger of immoderate affection."—And yet it is delightful to see with what resignation he contemplated the disappointment of his wishes, had that been the will of Providence. "Were I persuaded," he says in a letter, dated July 5, "that this my application to you is contrary to the will of our heavenly Father, or would in the issue tend in any degree to your prejudice or discomfort, however anxious I am about it, I would not remove a straw to bring it about, could that do it."—The same regard to the divine will is observable in the following passage in the Diary:—

"Jul. 2. To know assuredly that I am where God would have me to be and engaged in his work in the manner he would have me, is a very great thing towards obtaining settled peace and comfort. The difficulty I meet with in performing his service is nothing, when I am persuaded that it is his service, and that I

am engaged in it in his Spirit and not my own. But this frequently is not an easy thing to be fully satisfied in. A thing may be proper at one time, though not at another ; and in one manner right, though in a different manner, wrong. In every thing I want divine direction."

He records in his Diary a visit he paid the object of his attachment. He started the 4th of Sep., arrived at Bala on the 8th, and returned home by the 30th. His prayer on this occasion was such as became a servant of God. "May the Lord be with me, comfort me with his presence, support me by his power, and direct me by his Spirit, preventing me from taking one step without consulting him and knowing his will."

Soon after his return from this visit he wrote a most *valuable* letter, which we subjoin, to Mr. Foulks, the stepfather of his intended. From Mr. C.'s account, Mr. F—— was a man of intelligence and of great piety. The letter is on *faith* and *assurance*.

"In examining the Book of Homilies, I find there are two, somewhat different, definitions of saving faith given. One is that which you mentioned; and it occurs but *once*. The other is repeated several times, and is expressed in the following terms—"The right and true Christian faith is, not only to believe that holy scripture and all the aforesaid articles, are true; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation through Christ: whereof doth follow a loving heart to obey his commandments. Hom. on Sal. Part 3rd.

"Again more particularly,—"This (faith) is not only the common belief of the articles of our faith, but it is also a true trust and confidence in the mercy of



God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand." Hom. on Faith. Part 1st.—We meet with a similar definition of faith in an excellent book, published in the year 1540, just at the dawn of the Reformation, entitled "A necessary Erudition for a Christian man." The definition given there is as follows:—"Faith signifies a sure confidence and hope to obtain whatsoever God has promised for Christ's sake, and is accompanied with hearty love to God and obedience to his commands."—We often find definitions of faith to this purport in the writings of our pious Reformers: and upon the whole I think a person of a peaceable turn of mind will find but little room to quarrel with them.

"The passage you mentioned is this: I will transcribe the whole of it that you may see the connection:—"The right and true Christian faith is, not only to believe that holy scripture and all the aforesaid articles of our faith, are true; but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation by Christ; whereof doth follow a loving heart to obey his commandments. And this true Christian faith, neither any devil hath, nor yet any man, which in the outward profession of his mouth and his outward receiving of the sacraments, in coming to the Church and in all other outward appearances seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary. For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodly, and denieth Christ in his

deeds? Surely no such ungodly man can have this faith and trust in God."

In the Lambeth articles, this point is carried still higher and expressed in stronger terms. These articles, nine in number, were published in the year 1595, about seven years before the death of Queen Elizabeth, At which time our Divines in the Church' had lost almost all that *moderation* in doctrinal principles, which so eminently adorned our great and pious Reformers. At the same time those who ventured to differ from them were in great danger of feeling the destructive force of their bitter persecuting spirit. Those who had power in their hands carried things to their greatest heights, and were determined to make all, if possible, to believe as they did. The article I am alluding to (the 6th) is thus expressed,—“ A justified person has a *full* assurance and certainty of the remission of his sins and of his everlasting salvation by Christ.”

“ Without making any remarks on these quotations, I will explain, in as a few words as possible, *my* idea of justifying faith. I do it, because I love all freedom and simplicity in declaring my sentiments ; by which means I often have had the benefit of being corrected by the better judgment and longer experience of others. We all very often want light, and I have found this openness, under God, a gracious means of information to me, both in saving truths and in prudential directions.

“ Justifying faith then I conceive to be:—1st A full persuasion of the all-sufficiency of Christ's righteousness and atonement, wrought by the Spirit of God in the heart of a sinner, (founded) on the express declaration of God's word :—and therewith, 2ndly, through

the same Spirit, a consenting or acquiescence of the heart therein, *submitting* to the righteousness of God and letting go *every other hold*.—To this I think nothing can be added without impairing the nature of faith; which is to go out of ourselves, quitting our own righteousness, to obtain acceptance with God out of his *mere* mercy. For which reason I conceive the apostle saith—"It is of faith, that it might be by grace." It could not be by grace any other way than by *faith*. And if you add any thing to the account given of justifying faith, it doth not appear to be by grace. If you add *assurance* to it; this, inasmuch as it is something in *ourselves*, makes us look there for acceptance: whereas faith, as described, looks *out* of ourselves, entirely to Christ for acceptance; and so justification continually appears to be by *grace*.—And I beg leave to observe further, that after this *first* submission, the believer hath always the same justifying faith. So that should we suppose a time in his future life, wherein he doth not ground his acceptance with God this very way, that is, a time when he is without this full persuasion of Christ's ability and acquiescence in him, you immediately acknowledge him to be *no believer*. Consequently, as at first, so always we must carry with us a sense of our own utter unrighteousness, a full persuasion of Christ's sufficiency and a acquiescence in him for the favour of God.

"As to *assurance*, that has not so much to do with Christ's sufficiency and ability, as whether *we are* or are *not* interested in his all-sufficient merits; or, in other words, whether we *have* or *not*, justifying faith. Now I think faith is in no other way to be known but by its fruits and effects. The immediate fruit of faith is *love*.

They are united together ; and this not *once*, but *always*. Nor can there be any divine love but what springs from this faith. " We love God, because he first loved us." I understand love, in the large sense of the word, as the soul's *conformity* to God ; which follows immediately upon the act of justifying faith, so that the man is sanctified " by faith in Christ."—As faith grows, our conformity to God proportionably increases, and the fruits of the Spirit abound and flourish within us. And those *increasing effects* of faith give us an *increasing assurance* of our being true believers or real Christians. In my present opinion, every other idea of assurance tends to starve and distress the soul, or leads to licentiousness. And the reason why so many are distressed, uncomfortable and unfruitful all their days, is, partly, I firmly believe, because they do not seek " life and peace" in God's scripture method, by being " spiritually minded," and by " mortifying the deeds of the body by the Spirit."

"They live in idleness under the dominion of *spiritual sloth*, expecting, they know not what, some extraordinary impulses, which God never promised in the *manner* they expect. Understand me well, I do not mean by what I have said, that God does not at times break in upon the soul in an extraordinary manner and fill the believer " with joy unspeakable and full of glory," and give him, if I may so speak, a *direct intuitive* assurance of his sins being forgiven, and of Christ, with all his infinite sufficiency, being his. But this is not generally to be expected and reckoned upon ; for we are to "walk by faith and not by sight." These *Bethels* and *Penuels*, though above all thing desirable, are seldom *frequently* granted, but to some extraordinary persons, intended

and fitted for some *extraordinary* work. Such, for instance, as Mr. Whitfield and Mr. Wesley, who, as it appears from their letters and journals, seemed to live with *constant sunshine* within, being exposed to such constant rough storms and tempests without, as they could not otherwise have been able to bear under.

“As to the degrees of *comforts* which we are to enjoy on our pilgrimage, that ought to be left to the sovereign and wise Disposer of all things. Our business, our utmost diligence and care, should be, “to mortify through the Spirit the deeds of the body.” If we are holy, we *cannot* be unhappy. And *without* holiness, even God himself (with reverence be it spoken) cannot make us happy. I firmly believe at present, that our assurance of faith and peace of mind are in proportion to the holiness and purity of our hearts and lives. I am ashamed that I do not press more earnestly after what is so infinitely valuable and so freely obtained. I hope I can, through grace, say with sincerity, that I earnestly desire it more than any other thing which *God* can bestow on me. What honour, what resplendent glory can our highest ambition desire, superior to (the privilege of) bearing the *image of God* on our souls, “to be like him?” Those are blessed words of St. John—“We shall be like him.”—May the good Lord be forever adored for the *sure* hope of this glory. The smallest degree of it, is *heaven* begun in the soul.

“Help me, dear sir, with your prayers, that I may be still pressing forward and be enabled to live more to the glory of my divine Master. You can do me ~~no~~ greater kindness. I am sure there is nothing worth living for in this world, but to be active for God. And when I cannot in some small degree do *that*, I shall

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devoutly wish to know all in another world, where I "shall see him as he is," and (comfortable thought) "be like him."

The excellency of this letter is a sufficient compensation for its length. The modesty, judgment and soundness of doctrine and practice, displayed in it, cannot but be admired.—We shall now quote three passages from the Diary; the one shews the profit of *meditation*; the other, the evil of *vain conversation*; the third, the necessity of *spiritual mindedness*.

"Oct. 22. I found my soul very comfortable this morning in private meditation. My soul went out in strong breathings and earnest longings after the living God and the complete restoration of his image upon me. I have found myself through grace, for these several weeks past, more crucified and dead to the world than ever I did before.—I desire more earnestly than ever to be entirely his in time and in eternity, to do and to suffer his will."

"Oct. 24. I have this morning been much hurt by vain and unprofitable *conversation*. When will our social hours be spent profitably to our souls and to God's glory? I earnestly long and pray it may be so. But I always find it utterly impossible among those who have a little of religion in their heads and none in their hearts. "Should a wise man utter vain knowledge, and fill his belly with the east wind? should he reason with unprofitable talk, or with speeches where-with he can do no good."

"Nov. 5. I have experienced this day great calmness and serenity of mind, and great comfort in resigning myself entirely to God my Father. Whether I think of my temporal or spiritual concerns, I am very

happy in thinking that all is managed for the best by my tender Father; whose disposals of me and of my concerns I find always the best.—I must bear in mind that earthly objects, however lawful in themselves, if the mind dwells long and intensely on them, infallibly stupify the soul; and that nothing but the habit of being constantly spiritually minded, of having spiritual objects for our minds to contemplate and to dwell upon, is “life and peace.”

We can never attach too much importance to this last observation. There is no enjoyment nor progress in religion without spiritual mindedness. If earthly things engage the mind, it cannot but be earthly. To derive comfort from above, our minds must be *set* and *fixed habitually* on things that are above. It has been said, that before any one can excel either in art or science or in any pursuit, his whole mind must be *engrossed* by it. The same is true in spiritual things. We can never make any progress in them, till they engage the main attention of the mind. Besides, our *safety* against the attacks of corruption, depends on the spiritual frame of our minds. To be spiritually minded is to be strong and safe; to be earthly minded is to be weak and liable to all dangers. While the mind is spiritual, nothing can successfully assail us: while it is otherwise, the weakest foe, the smallest occasion of sin, will be too much for us. The following complaint, in the Diary, of the prevalency of *anger* and *impatience*, would never have been made, had the mind been in a spiritual frame when the temptation occurred.

“Nov. 8. I have been this day most sadly distressed with the strong workings of anger and impatient spirit: which proves that I am in no small degree under

the influence of pride, and have great need to press after humility, patience, meekness and longsuffering. When one of these corruptions once step into the throne in the heart, what a world of work it is to get it under again! And how miserable is the distressed soul, whilst it bears the sway! It is a little hell on earth.—How comfortable, how glorious is the liberty of the sons of God! “Those whom the son maketh free are free indeed.” The working of my corruptions in this instance, has been, I hope, overruled by the blessing of God for good. It hath confirmed me more than ever (in the persuasion) that I am not under the dominion of sin: (for) it made me quite miserable, nor could I rest till it was brought under; and when it was brought under, I found myself thankful to the Lord for his goodness in perfecting his strength in my weakness: for without him I can do nothing, absolutely *nothing*. It comforts me that I feel the hand of the Lord upon me. Though severe to flesh and blood, yet it brings sure peace and comfort in the end. Carry on thy work, O my God, by whatever means thou thinkest proper.”

The anxiety he felt about settling in life probably unhinged at times his mind. By drawing his attention too much from spiritual things, it rendered him more exposed to the workings of sin. Whenever a Christian is drawn out from his strong hold, from a spiritual frame of mind, he is at the mercy of every enemy that may meet him. That Mr. C. felt very anxious at this time about his intended union with the lady with whom he corresponded, appears evident from his letters to his friends.

“Your friendly caution,” says he in a letter to W——, “comes very seasonable. It is difficult indeed



to love the world as not abusing it. I find it so. To love the creature in the Lord, to be thankful for the comforts of life, and at the same time to sit loose to them and place no degree of happiness in them, *hic labor, hoc opus*—(this is labour, this is work.) My judgment at all times informs me that nothing earthly can compensate for the loss of heavenly and spiritual comforts: but it is often no easy matter to bring my *head* and *heart* together, and preserve a consistency between my judgment and practice.—I strive to muster as much patience and submission as I can, till some happy turn makes way for the accomplishment of my heart's desire."

His attachment was strong; created both by natural and spiritual endowments. There was piety and strong piety, connected with a sensible mind, great amiableness, and the sweetest disposition. What retarded their union was the want of a suitable situation. Mr. C's curacy was small, too small even to support one in single life. What he and his friends wished was a situation in North Wales. But this is a subject which we shall hereafter have to consider; we must now proceed with our account.—Miss J—— had been ill. Mr. C. wrote to her. The subject of two of his letters is *affliction*. The following extracts will be read with interest:

"Oct. 30. Whilst the Lord doth not put upon us *more* than we are able to bear, we have no room to complain; and *that* he never *did*, nor *will* do: he loves his children too well. Few suffered severer trials than Paul; but he calls them "light afflictions." To flesh and blood trials and afflictions are indeed grievous: and corrupt nature is apt, too apt, to murmur and complain under them. But I firmly believe that we shall not this

side the grave experience but few things that are in reality greater blessings to us, through the love and goodness of our gracious Father. When our warfare is ended, we shall then see that what our short-sighted ignorance once called adversities or trials, were in reality gracious blessings,—that nothing befell us without cause,—that no trouble came on us *sooner*, or pressed on us *more heavily*, or continued with us *longer*, than our case required. We shall then be fully sensible that our many afflictions were each in their place the means employed by God's wisdom and grace, to fit, prepare and bring us to the possession of that "exceeding and eternal weight of glory" which the Lord hath prepared for them that love him. We cannot too well consider, nor too firmly believe that passage—"All things work together for good to them that love God." But how is that? Why, Christ, who is their head, knows how to turn every thing to their advantage; and so *all* things, without any exception, must *infallibly* work for their good."

"Nov. 13. Is it not our honour to bear the cross? Did not our dear Redeemer bear it before us? Yes, and took out of it all its bitterness for us. And surely it is the highest honour we can be capable of here on earth to be in this respect *conformed* to him, in whose footsteps we are to tread.—If we meet with crosses and afflictions, let us not forget, that "our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.—*Light afflictions* are as so many *artificers* sent by Providence to make the crown of the believer more massy and brighter. They are at work and make him smart; but at the same time, they are at work about his *crown*."

It would be a sovereign support under all the changes and chances of this life, could we look on them always in this view.

“ How can that soul be discouraged or discomfited, which sees, that in every case all is ministered to it for its advancement in holiness and greater fitness for glory? No, when a soul, which, as it may be supposed, truly loves God and hungers and thirsts after righteousness, *faints* and *complains* under trials and troubles, it is either, because it prefers present ease to growth in grace, (which I believe to be at times the sad case of a true believer,) and would be better pleased to be *quiet* than to be *holy*, (which is also sometimes the case, though a very *bad sign*;)—or else, because it is not at *that* time steadfastly believing that trial is sent to promote its spiritual good. We ought not as Christians to think that any thing falls out to us by chance; but to be perfectly sensible, that every, the *minutest*, circumstance attending us, is under a divine direction, and that in the *nicest exactness* to the wants of our souls. Those who have their senses exercised to a spiritual discernment of the ways of Providence, clearly discover this in past dispensations; and they see it with admiration and thankfulness. It is therefore no wonder, that such an enlightened soul should draw hence the strongest arguments for resignation and thankfulness under every pressing trial and temptation.

“ I freely confess, that there is not a single cross or trial which I have hitherto experienced, which I wish to have been without, however severely it pressed at the time. I am persuaded that they are the *richest* jewels in the believer's crown. Though possessed of

this persuasion, I have the utmost cause to be deeply humbled and ashamed that I bear them no better. I have that lesson still to learn in part—to deny myself—my own ease, indulgence, interest, &c., and to forsake all. When this is learnt *well*, I shall be better able to say with one of the holy Martyrs,—“Welcome the cross of Christ.” Nothing will ever suffer by the cross, but our *corrupt* nature; and that must be crucified.

“We are under *his* care, in whom are hid all the treasures of wisdom and knowledge.” He must therefore know better than we, the plague of *our* hearts, what it is,—the subtleties of our corruptions,—the strong holds on which sin leans,—the devices of satan and of every other enemy. He must also necessarily know the most effectual method of mortifying corruption, of strengthening grace, of disappointing the designs of our spiritual enemies, and of making every thing to work for his people’s good and advancement. Let him carry on his blessed work and make use of what means his wisdom thinks proper. If we feel his hand at work within us, it is all well. We have his infallible word to depend on, which is as well as grace in possession, that we shall not be “tempted” or tried “*above* what we are able to bear.” O what provision is there in the scriptures for our peace and comfort! Precious promises! They are of more value to a guilty sinner, than worlds of the richest mines. But *you* are troubled and distressed with doubts and fears concerning *your* interest in these promises. Why are you thus dubious? Are they not as free as they are precious and desirable? Yes; they cannot be *more* free, and that to the most guilty and unworthy. Con-

tinue to give *all* diligence in the use of *all* means and wait patiently upon God; and be most perfectly assured, that in his own *good* time, He 'whom you are willing to plead to be your Sun,' *will* shine on you in his own great splendor and glory. "He will return again and have compassion on you." Mic. vii. 19.

Some very *wise* remarks will be found in the following letter to one labouring under *spiritual destitution*, longing for the joy of God's salvation.

"Nov. 25. "Light is *sown* for the righteous, and gladness for the upright in heart." Doth the husbandman, after he casts his seed into the earth, immediately, the next day, the next week, expect it will be harvest? Or doth he immediately say, "I have laboured in rain, here is no return, I will pull up the hedge of this field and lay it waste?" No, this is neither the language nor the practice of an experienced husbandman. He *waiteth*, as St. James says, and hath *long* patience, until he receive the early and the latter rain.' And is light *sown* for them that are in darkness, and shall they suppress the seed under the clods and spoil the tender blade that is springing up, or refuse to *wait* for the watering and the dews of the Spirit, which may bring it forth unto perfection? No. With pleasure I hear you reply—'If I perish, may I perish *waiting* for his salvation, and the light of his countenance.' It is a noble resolution. Light is *certainly sown*. Wait, and it will spring up; it will shine with effulgent splendor: darkness will flee before it, and be dispersed. "It will shine more and more unto the perfect day." It is as much our duty to *wait patiently* the fulfilment of God's promises, as to *believe* the truth of them. *Impatience* and *weariness* are enemies which

we must be very watchful against. If we continue to wait for the vision of peace, it will come, it will not tarry long. But God is not to be limited, nor his times prescribed to him. We know our *way*, and the *end* of our journey : but as to our stations of especial rest, we must wait till God points them out as he did to the Israelites in the wilderness. When David comes to God in his distress, he says to him—"O Lord, thou art my God ; my times are in thy hand." His times of trouble and of peace, of darkness and of light, he acknowledges to be in the hand, at the disposal of God. I never have been disappointed when enabled by faith to cast myself, however my feelings might be, on his promise, and with humble patience and resignation, to wait for the enjoyment of the thing promised."

The two last entries in the Diary for this year are the following. The one accounts for the other. The effects of the *spiritual sloth* mentioned in the first, are described and lamented in the second.

"Nov. 19. I have great reason to be more watchful against spiritual sloth and carnal ease.—I thank God I daily find my longing desires stronger after God. I can say that his service is perfect freedom. But I am not sufficiently importunate in secret prayer.

"Dec. 27. I am just emerged out of a most dismal state of spiritual darkness ; in which I have been a whole month enveloped. I was brought into this miserable state by sin acting in various ways by sloth, carelessness, earthly mindedness, &c, having been unwatchful and having lost in a great degree the spirit of increasing prayer. I walked defenceless and exposed to the incursion of every enemy. I was brought out of this state in the following manner : I was one evening lamenting my

miserable condition, seeing nothing within me but the utmost confusion and disorder, every member of the old man acting as strong as ever, and myself totally unable to make any vigorous stand against its operations. Thus exposed like a ship without a pilot to the mercy of the boisterous wind of temptation, I wondered that the Lord bore with me, a wretch so vile and ungodly, and did not dash me in pieces at once, or leave me wholly to follow my own devices. 'Why is it, Lord,' said I, 'that I am thus spared?' Surely, I must have wearied infinite patience.' He replied with infinite condescension and love—'Thou hast an advocate with the Father, Jesus Christ the righteous, who is a propitiation for thy sins.' It is impossible to express the effect which the astonishing sight of the Saviour thus presented to my view, had on my mind. I wept, I rejoiced, I adored and was greatly humbled under a sense of my sinfulness, abhorred myself and repented in dust and ashes. My darkness was immediately dispelled, and all was order, peace and joy within.

"From this dispensation of God's providence towards me, I hope, I have learned the following lessons more perfectly than I was before instructed in them:—1. That in me dwelleth no good thing;—2. That it is absolutely impossible to keep up intercourse and communion with God, without unremitting watchfulness, without being instant in prayer, without being spiritually minded, without having the affections fixed on things above, without having on the whole armour of God and making a continual stand against the world, the flesh and the devil;—3. That without Christ I can do nothing;—4. That he who walketh in darkness and hath no light may safely trust in the Lord, and stay

upon his God; for the vision will come and will not tarry. God is abundant in truth and will never disappoint any that depend on his promises."

All this will appear to many as the effusion of madness, the confession of a deranged mind. But the same charges may be made against the Psalmist. For did he not mourn when God hid from him the light of his countenance, and did he not rejoice when God restored to him the joy of his salvation? If we by our words or actions were to offend one on whom all our happiness in life depended, and were such a one to withdraw his support and refuse to us the enjoyment of his society, what would be our feelings? Or were a dutiful son thus to draw on himself the displeasure of a kind Father? would not sorrow and sighing fill his heart? And what would be the effect produced on his mind by regaining his Father's favour? His heart would expand with joy, his countenance would brighten with delight. Are actions and words the only things that offend God? Are not the actions of the *mind* as much known to him as those of the body, and are they not as much *noticed* by him? The greatest sins that we commit are those of the mind and heart. The alienation of the affections from God, is of all the greatest offence, that excites his displeasure. To give way then to any thing that may tend to alienate them must be displeasing in his sight. "Neglect of prayer and worldly mindedness, the sins complained of above, have clearly this tendency. No wonder then that his servant was deprived of his comforts. There is nothing in his case but what is in every respect reasonable, perfectly consistent with scripture and even with common sense. To those who have never known



God, never held any communion with him, what is said is perfectly unintelligible. Marvel not, O Christian, if a blind world ridicule thee, as well as hate thee, and count thy life madness : for wisdom is not justified, not owned as right and just, but by her own children

#### SECT. IV.—*Diary and Letters during 1781.*

At the beginning of every year we find that Mr. C. entered some useful reflections in his Diary. There is scarcely any other season more calculated to suggest serious and profitable thoughts. To record such as may occur, may be of no small benefit. It is a good way to impress them on our minds. The best thoughts are often lost by our not having taken the trouble to arrange and write them down. A well-regulated mind, whose operations are attended to, is itself a rich library. Its thoughts, properly directed, will collect together large stores of valuable materials. But the difficulty is to direct them, to put them in a right course and to *keep* them in it. To rule an empire is an easier matter than to rule the thoughts : but it is an attainment at which every Christian should assiduously aim. If it be not needful nor desirable to have them at *all* times exercised with intenseness and regularity ; yet it is both needful and desirable, it is both our duty and our interest, to have them at *all* times employed on what is useful and profitable ; and this is a good way to prevent them from being engaged in vain, empty and sinful things. To pre-occupy the ground is much better than to have the trouble to regain it from intruders.—It is not often that the new year's day suggests to our minds ideas as suitable and as excellent as the following.

H

"Jan. 1, 1781. Another year is past! How faithful is God to his promises! He is abundant in goodness and truth. He hath preserved me one year more, like the three young men in the fiery furnace. Lord, what shall I render to thee for all thy benefits!—What progress have I made the last year in the divine life? Any at all? Are my corruptions weaker and the graces of the Spirit grown stronger within me? I hope I can say, that in general the power of my corruptions is in some degree weakened; though at particular seasons the enemy makes most terrible inroads and threatens my utter destruction. This calls for continual watchfulness and prayer. I am never safe, but when I live near to God and depend by faith on him only for safety.

"Am I pleased and satisfied with my Master and his service? I can truly answer, I am: nor would I change either the one or the other for millions of worlds. I see nothing here below worth living for, but serving God by doing good. My heart, unless it deceives me, desires supremely and continually no other glory, honour, or happiness than what is to be found in God's service. He is a good Master. I love his service. Lord, nail mine ears to the door of thine house forever. O that I could love thee more and serve thee better! I am slothful. I am negligent. But the Lord hath hitherto borne with me. Give me the honour and privilege of serving thee and living to thee forever. Enable me to double my diligence this year, and press more earnestly after holiness; and live more wholly to thy glory! Amen."

In Mr. C.'s correspondence at this time there are evident proofs of the difficulty he found in restraining the exorbitancy of his affections towards the Lady who

had gained his attachment. The attachment had been formed for some time : but circumstances unfortunately prevented their union. To keep within proper bounds that which is in itself lawful is much more difficult than to resist what is obviously sinful. It is by no means prudent to expose ourselves to a trial of this kind, if it can possibly be prevented. It is a trial which gives no small advantage to our great enemy, and impedes materially our advancement in divine things. It is a temptation of the most insidious, insinuating and ensnaring kind. It would be well for all and for ministers especially to avoid every thing that may lead to such an attachment, except there be a reasonable prospect of bringing the matter soon to a termination. The care of Mr. C. clearly shews the prudence of what we recommend. The great difficulty he often found in maintaining a steady and constant intercourse with heaven, arose no doubt in part from the advantage which his corruptions and the enemy of souls derived from this affair.

But notwithstanding the strength of his attachment, he could shew the *tenderest* regard to the feelings of others. Though his affections were strongly fixed, yet they were restrained from such an excess as to render him indifferent to the wishes of all besides himself ; as is the case too often when they are immoderately indulged. He would not have himself gratified at the expence of others. "It is true," says he in a letter about this time to W——, "that dear Mr. Newton kindly recommended me to a curacy in Wales, (South Wales,) and I entertained some thoughts of accepting it ; but when I came to consult with dear Miss J—— I found it would not do. She is an only child of tender

and affectionate parents. When it came to the point, I found it would be worse than death to them to be separated from her, whilst they live, to any considerable distance. Indeed when I saw how their minds were affected with the thought of it, I immediately laid aside every such idea: for I would not for the world be the instrument of bringing their grey hairs with sorrow to the grave. Every thing therefore must remain as it is, till I meet with a situation within a convenient distance to the place where they live in North Wales."

It is remarkable how little is said about *marriage* itself by Mr. C. in his letters to his intended. His main object seems to have been spiritual instruction. There are a *few* letters which contain some thoughts on that subject. In one he gives the sentiments of Mr. *Newton*, and in another, those of a nameless friend: both of which shall be transcribed.—How has it happened that so much levity has become connected with an affair of so much importance? As in other things, it is the abuse of it that hath associated it with this feeling. It is the ordinance of God. It is *that* instrumentally to which we owe our existence. Why then should it be a subject of laughter and merriment?

"A few days ago I received a letter from Mr. *Newton*. The following curious passage I cannot help transcribing:—"I understand you have marriage in view. The Lord, I trust, has shewn you the right person. May he bring you together, and bless the connection. It is a weighty business: but when put under the management of faith, prayer and prudence, it is a happy business. A day, which will have a powerful influence on every future day and circumstance of

children we shall never enjoy any thing, however small and trivial, as the children of the world do. We must receive it by faith, keep and use it by faith. Faith is as necessary for us daily as the air we breathe and the food that supports us. If we live at all *to* God, we must live by *faith*. And then the blessing thus received is doubly sweet and precious. It is like a *sacrament* to the believing soul, a sign and proof from heaven of God's goodness to us, good-will towards us, and care over us. Thus in infinite mercy he trains up his people, to live like children, on the affection, love, care and table of their Father. I have often thought of an expression Mr. Rowland dwelt a good deal upon in the last sermon I heard from his eloquent tongue—"God is good, and does *all* things *well*, and for the good of his children." I could wish to have it at times engraved on my heart."

What he wrote in his Diary were not merely transitory thoughts; but such as dwelt on his mind and engaged his attention. This appears from the circumstance of his having communicated in his letters to his friends the same ideas as occur in his Memoranda. This was frequently the case. The strong expressions he employs when he describes the evil of his heart, or the consolations of the Spirit, proceeded no doubt from the deep impressions of his mind. The account he gives in his Diary the 24th of March, of the overwhelming views he had of the *love* and *kindness* of God to him, is substantially, though not verbally the same with what appears in a letter of the same date.—In what an enviable state must that soul have been, which could thus express itself:—"I travelled forty miles quite alone; but I can say, "that I was never less alone than

when alone." It was a most precious time to me indeed!—Had a very comfortable review of all the Lord's past goodness and loving kindness to me. My hard heart melted within me, and was filled with gratitude and praise. O that I could love him more, and serve him better. My mind is oppressed with a sense of his goodness. It comforts me to think that angels have better harps than mine is, to sound the praises of the Lamb that was slain; and I heartily and joyfully say, Amen, to their loudest hallelujahs."

Many Christians of the present day have but few of the peculiar requisites of true religion. They adhere too closely to present things, and feel but little of the attractions of things eternal. How few can read the following thoughts on *loving the appearance* of Christ, in a letter to Miss J——, without being conscious of a deficiency in one of the essential traits in the character of his true followers?

"Apr. 7. It is laid down in scripture as a certain proof of the sincerity of our love to the blessed Saviour, that we "love his appearance," that is, the manifestation of his glory to our souls, whether in this or in the next world. God's favour alone is the believer's life; and his gracious presence, sensibly manifested in Christ to the soul, is the proof which he gives of his good-will. It is this which satisfies the soul with marrow and fatness. It is this he pants and longs for, as "the hart after the water-brooks," when he has lost it. It is this which is all the believer's support; without which he faints; sustained by which he goes forward in duty and in his way rejoicing.—By a cold, careless and negligent walking, the believer often so far grieves the Holy Ghost, who alone can shed abroad God's love in the

life, may truly be deemed important. Such is the wedding-day. However I shall be glad to hear that you are enrolled in the honourable rank of husbands. It always pleases me to hear that a minister is well married. There is something in domestic life that seems suited to improve our meetness for speaking to our people. The growing soul, when doubled in wedlock, and multiplied in children, acquires a thousand new feelings and sensibilities; of which the solitary bachelor is incapable: and these teach and dispose us to feel for others, and give us an interest both in their pleasures and in their pains. And this sympathizing temper is a happy talent for a minister to possess; it will give him a deeper place in the hearts of his people, than some more shining accomplishments."—The very just thoughts of a friend, not named, on the *choice of a partner* are these:—

"She must be one, with whom there is a prospect of bringing up children in the fear of the Lord, and also of living with to the mutual society, help and comfort, that the one ought to have from the other. Consequently, it is one in whom you find these *three* things in the order in which they stand:—1. Grace,—2. Somewhat that engages peculiar affection,—3. Competency, that is, together with what I have of my own; so that we may live agreeably to our station in a due dependance on Providence.—But suppose it so be, that the person thought of has grace, and there be no peculiar affection, is it warrantable to proceed? No. Suppose grace and affection and no competency, what then? If it be an incompetency that is absolute and evident, the point is clear, the matter should stop: but if it be an incompetency made out by the pride of life and un-

belief, it is otherwise." All the three requisites, it seems, *must* go together: if *one* be wanting, the matter must not proceed. It would be difficult to give a plainer and a better direction on the subject. Were it observed, a great deal of unhappiness and misery in a married state would be prevented.—We shall pass now to other subjects.

*The 20th of Jan.* is again noticed in the Diary. "O happy return of this blessed day! a day much to be remembered by me: for on it the light of the glorious gospel first shone with brightness on my soul in the face of Jesus Christ. On the return of this sacred day may every other thought give way to gratitude and praise. Praise the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, and healeth all thy diseases. May I ever be enabled to shew forth thy praise not only with my lips but in my life, by giving up myself to thy service and living to thy glory. Amen."

It was probably his own case that lead him more particularly to contemplate the subject of *living by faith*, which he thus strikingly describes:—

✓ "Jan. 27. Every blessing must be like Isaac, a child of *promise*. God gives us reason to believe, that he will give us such a thing; then he exercises our faith by throwing a variety of difficulties in the way, and by postponing to accomplish his purposes till both our faith and patience are almost exhausted. Then at once an unexpected turn brings all to an issue. He also frequently so exercises his people, as to make them from the heart willing to part with their Isaac, and like Abraham to slay him with their hands, before they have the full enjoyment of the desired blessing.—If we are God's



heart, as to cause him to withhold from him the sensible manifestation of God's love in Christ. But when in this sad state, can he be comfortable and easy? Can any thing in the compass of the whole universe supply the want of this in any degree? No; as well might darkness supply the absence of light; or misery the absence of happiness! He counts *all* other things, in competition with this, but loss and dung. He rejects and abhors them. And in proportion to the degree of his love to God, is his uneasiness at his absence. In such a condition, how do we find David's soul, breathing, panting, longing after God. "His heart and flesh cried out for the living God." The spouse in the Canticles, when through her carelessness and sloth she had caused her Beloved to withdraw from her, felt all the misery which distracting passions could inflict; which are always heightened in proportion to the excellency of the object on which they are fixed. She called, but he gave her no answer. Her soul fainted. She sought him, but could not find him! A distressing condition indeed! What can be conceived more so.

"O blessed Saviour! how can a soul who has seen thy loveliness and glory, who has tasted of thy goodness, support existence without the smiles of thy countenance? The sight of God manifested in the flesh is the most gracious and lovely sight that the eyes of sinners can ever behold. O how can their heart help burning with gratitude and love! It is indeed so mysteriously wonderful, that the angels can find nothing in heaven like it! and therefore, as it were, forget the proper glories of their own station, to look into, admire, and adore this unparalleled instance of love, condescension and grace. They sing, at the view of it, "glory to God in the highest."

"It is this that overpowers the heart of the believer, dwells upon his soul, bears all earthly things away before it, and fills him with real gratitude and joy, that he could *do* any thing, suffer any thing, lose every thing, for Jesus's sake. He is waiting, expecting, longing for the transporting day when Christ shall appear to his longing eyes with full glory, when he shall see him, and be forever with the Lord! *Forever* with the Lord! O comfortable words to the soul that sincerely loves him! *Forever* with the Lord! This is the utmost extent of his wishes. This is the happiness of the believer, that is, to do and to suffer for Christ here, and to be *forever* with him hereafter. May this happiness be yours and mine.—Experience convinces me, that if I am not enabled to live the few days I have to live on earth, to the glory of God, I shall infallibly carry a hell of misery within my bosom. "Necessity is laid on me." I have no *alternative* left me. My heart rejoices at the thought! My eyes overflow with tears of joy. O the privilege, the honour of being God's *servants*! How infinitely more so, to be his sons and heirs!"

The purpose of the next letter was to console a female friend who had *lost a near relation*. It was sent to Miss J——.

"May 9.—My heart feels much for our dear afflicted friend.—A person in her distressing situation demands every thing that sympathy and compassion can do to support her grieved mind. But I hope she is persuaded, that she must look far beyond what the impotent aids of feeble mortals can administer, for substantial comfort, and permanent ease of mind. None can heal the wounds and assuage the anguish of a bleed-

ing heart, but he who endured more than conceivable pangs of grief and anguish of soul for us helpless sinners. He was made perfect through suffering, and he can, with infinite compassion—a compassion of which we can have no idea, feel for all his dear brethren when afflicted. Could our dear friend but have a view of him, it would infallibly brighten her gloom, cheer her dejected spirit, and, notwithstanding all, fill her heart with joy and gladness. And I doubt not, for he is faithful that promised, but that in his own good time he will do that for her, which none but he can,—that he will give her calmness of mind and resignation to his will.—With great feeling, and very sublime sentiments he refers in the same letter to the *death* of a mutual religious friend, at Bala.

“How death at once puts an end to all the fond schemes and pleasing pursuits of vain mortals! When at Bala last, I anticipated with no small pleasure, the happy time when you and I should be making an excursion to visit our two dear friends Mr. and Mrs. D——. How agreeable, thought I, the time would pass, when domestic happiness, spiritual comforts, and eternal felicity, would delightfully employ our tongues! But this felicity (the will of heaven would have it so) is to exist no where but in my imagination. Our dear friend would not stay! Could I wish it? No: but I rejoice in his now infinitely superior happiness. He is entered into the joy of our Lord; he drinks forever rivers of pleasure at God’s right hand. Surely Miss Ll—— loves him too much to wish him back again to a world at best full of misery. He is arrived at the blessed haven of rest, never, never more to face storms and tempests. Let us who are behind crowd our sails and steer to—

wards the same port, nor think of any thing but storms till we arrive on yonder shore, where calmness and serenity *forever* prevail. Thrice happy those who are landed safe in glory! O happy we who are steering towards the same blessed country, guided between the rocks and the quicksands by so experienced a Pilot! May, heaven indulge me, the only favour I ask of an earthly nature, to sail in the same vessel with *you* over the tempestuous waves of this world, and to be the first to welcome you in the land of bliss!"

What Christian is there who feels not the sad effects of that too prevailing habit, complained of below, —the habit of *indolence*?

"May 28. I sincerely thank you for turning *indolence* out of doors. He is always a very bad companion, and deserves no mercy. He hath done me, I am certain, irreparable injury. What advances might I have made, by the blessing of God, in knowledge, spirituality and the divine life, had it not been for these ensnaring, soul-ruining enemies, *indolence* and *sloth*? I believe they have done me more injury than all other enemies put together. They disarm the soul, and expose it defenceless to the rage, malice and cruelty of our infernal foes. Whenever the soul permits them to prevail, it pays dear for it, and deservedly. When *sloth* prevails, Christ is sure to withdraw himself and his refreshing comforts. So the spouse found it, Cant. v. 2; 3, 4, &c. —But alas! though I have found by sad experience, a thousand times, that spiritual *peace* and *sloth* can never dwell together in the same soul, yet I have not to this very day been taught to be sufficiently watchful against it. I am a very dull scholar in spiritual things and have need to have the same lesson taught me over

again and again, and to have the instruction enforced, by severe chastisements, to make me bear it in mind. At the very time I knew I should suffer for it, I have cried out—"A little sleep, a little slumber, a little folding of the hands to sleep;" so wholly depraved and corrupted are our hearts! The Saviour knows that I am a dull scholar: therefore he gives me "line upon line, and precept upon precept." O! He is exactly in all things such a Saviour as I stand in need of; and his salvation completely suits me: and with you, I would ask no more than to be in his hand. To find that he carries on his work in my soul, though the means he makes use of be ever so trying and severe, comforts my soul; and I can with joy cry out—"Go on, blessed Redeemer, with thy work, though my flesh should suffer and my heart fail."

"The devil hath made a complete havock of us. His work is perfect; he ruined us *totally*, and *eternally* too, did not mercy interpose. But the Son of God hath appeared—where did he appear? Among transgressors on earth. But to what end? O glory to God in the highest; for he appeared to *destroy* the works of the devil. I hope he is engaged about this gracious work in my heart: and my comfort is, that he who has taken the arduous work in hand is the *Son* of God, therefore *omnipotent* in power, to whom nothing is impossible, nothing difficult. He will make a complete work. We are told that his "work is perfect." Deut. xxxii. 4. As when paying our enormous debt, he had strength enough to endure the wrath of God on the cross, till he could say—"It is finished;" so will he not cease working on the hearts of his people, till he can say to the Father—"It is finished," admit them into the joy

of their Lord.'—When the topstone is brought forth, O what shoutings will there be of—"grace, grace!" "—  
Letter to Miss J—

At the end of this letter he expresses the joy he felt at hearing of the *success of the gospel in Wales*, and alludes at the attempt then made to *repress* the zealous efforts of the *evangelical clergy*.

"It does my heart good to hear that the Lord's work prospers in any part of the globe, especially in Wales. How refreshing must the pleasing prospect be to those aged servants of the living God, now just ripe for glory! I am afraid the prosperous gale will carry some of them to the haven where they would be. I should be *very* glad, if the will of the Lord were so, to see once more the *old venerable* prophet (Rowland) before he takes his flight. Well, be it as it will, it is a comfort enough for us, that *Christ* is still on earth, and that he has promised not to *leave us* that are behind. Sooner or later we must be contented to part with every thing but himself. However it is not in the power of any thing or *all* things, to separate us from him. Well, dear Lord, this is enough.

"Your Exhorters (Lay-preachers) have no occasion to be alarmed at the notice given them by the Magistrates and Clergy. It is not at all intended to injure *them*. The blow is 'aimed at the serious Clergy of the Church; whose zeal in their Master's' cause, the Lord has been pleased signally to bless. The storm has been gathering these four or five years past, and was continually expected to fall. Now the time is come. How it will end, we do not know. It will make some of us very circumspect, and cause others, doubtless, to commence dissenters: and where is the harm? *Every*

thing is permitted for some wise purpose. It is enough for us, that Christ is head over *all* things to the *Church*. All the malicious designs and the deepest schemes of the prince of darkness will, in the issue of things, be overruled for good."

From January till June, there are but few observations entered in the Diary, and those not very interesting. The following may be excepted :—" Without continual influence from above I can do nothing good. Yet alas, though thus convinced in my judgment, I often act, as if I were something considerable. When will my head and my heart agree?"—" We can scarcely have any regard for any object in the world, without idolizing it; so prone are our hearts to depart from God. But in proportion as creatures possess our hearts, we are miserable. There is no happiness but in God. O Lord, possess my heart more entirely."

*The EXERCISE of faith, the gift of God.*

" June 7. I found this morning at the sacrament, (an ordinance generally full of comfort to my soul,) that not only faith, but also the exercise of it, is the gift of God. I endeavoured to believe and rejoice in Christ as my Saviour, my all in all: but my attempts were ineffectual. I could not do it. Sin and guilt prevented: neither of which could I remove any more than I could create a world. The Lord denied me the aids of his Spirit; without which I can do nothing: and thereby convinced me what a sore thing it is to grieve his Spirit by trifling with sin.—It is no easy matter to rest, as a naked guilty sinner, on the all-sufficiency of Christ. I am too apt to look for something in myself to recommend me to his notice and favour. Lord, make me more evangelical and watchful."

The following remarks in a letter to a friend whose character had been *maliciously slandered*, are as striking as they are just.

“ June 8. I have somewhere read of a king who wanted to send a great man abroad as his ambassador : but he desired to be excused on account of some affairs which demanded his presence at home. The king replied—“ Do you take care of my business, and I will take care of yours.” So the Lord says to us. And if we are enabled to be anxious and careful for his honour and interest in the world, and possess a single eye to his glory in all our actions, we may be fully assured, that he “ will take care of ours”—of our good names—characters and interest, and whatever else that is dear and valuable to us. We are never in a surer way of preserving every thing that is desirable, than when we are willing to part with it, and commit it to the Lord’s disposal and custody.

“ I myself well know what it is to live among those “ who every day wrested my words,” and “ sharpened their tongues like a serpent.” But their tongues are in God’s hands ; nor can they give them the least motion without his permission : and if we are enabled in silence to wait patiently, and know that he is God, the issue will be very gracious and comfortable. I have always found it so.—Cast your burden upon the Lord. He is very gracious and very strong, and will joyfully bear it *wholly*, if we cast it *wholly* upon him : and he will give you a blessing besides for thus honouring him. This trial is *one* of the *all* things which work together for your good. When consequential *self* would manage all affairs, what can be expected from such an idiot but blunders and inconsistencies. But when we are will-



ing to commit all to the Lord, we may safely expect the issue will be good, befitting his infinite goodness and wisdom. A single eye to God's glory, in all things, is a very great strengthener under trials and crosses. When a messenger of satan undeservedly blackens our character and robs us of our good name, if we could but believe that God *can*, if for his glory, with infinite ease, brighten the one and restore the other, we should be at once contented and satisfied. He knows where and how we can glorify him most, whether in honour or dishonour, prosperity or adversity, enjoying good report or evil report; and what glorifies him, ought to satisfy us. It requires more faith and grace to bear silently and wait patiently the Lord's pleasure under trials and crosses, than to be active for him in his work. Self may take a considerable part in the one, but nothing but grace can enable and fit us for the other."

His wishes for a situation in North Wales were well nigh being gratified at this time: but he was eventually disappointed. He writes thus to his friend W——:—"A vacancy happened and a Curate was wanted at Oswestry, in Shropshire, just on the border's of Wales, exactly situated according to our wishes. I applied for it; and the prospect was promising for some time. But the moment the Vicar heard that I was tinctured with what they call Methodistical principles, he would have nothing more to say to me."—He felt his disappointment much; but his reflections on the subject are very pleasing:—"I hope I shall, through grace, be satisfied with the Lord's disposals of me in every thing. But submission to the divine will is of all difficult things the most difficult to put in

practice at some seasons and in some concerns; and perhaps in nothing more so than in such an affair as that wherein the affections are much engaged and interested.—It pierces my very heart to think that there should be a motion within me contrary to the divine will or any thing like dissatisfaction with the Lord's will and ways. But so alas it often is; though at present I am tolerably easy. I can say with you, that nothing hath contributed so much to bring me acquainted with my own heart as the various trials I have met with in this affair."

What explains the difficulty mentioned above is the fact, that there is in the heart a principle which is opposed to God, in its nature hostile to him, being subject neither to the law of his commandments nor to the will of his providence. The actings and nature of this principle, generally called *indwelling sin*, are very correctly described in the following portions of the Diary.

"June 17. Though I hope I find the strength of sin weakened by grace, and that it hath lost its dominion on my heart; yet I find also that sin *dwelleth* in me, and that it hath lost *none* of its *properties*: but is still enmity against God and what belongs to him, being constantly active in unwearied opposition to every holy and spiritual thing. The flesh so lusts against the Spirit, that when I would do good, evil is present with me in all its malice and enmity against the good intended.—It is a warfare; I see no prospect but that it must continue so. But, blessed be God, we are sure of victory; for God hath said, that his grace shall be *sufficient* for us in *every* time of *need*.—Sometimes the engagement is so hot, and the battle so

desperate, that from a sense of my own weakness, I am ready to be faint-hearted and give all over for lost! but God is always faithful to his promise; and I always find grace to help in time of need. Though I always find God thus abundant in truth, never failing to fulfil his promises in *due* time, and though I resolve never to mistrust him again; still I find my unbelieving heart is apt to be too faint and disheartened, when brought to a point of *extreme* difficulty, fearful lest the Lord should not appear in my behalf ere it be too late.—Of all difficult things, this is one of the most,—to depend cheerfully and with unshaken confidence on the grace which is in Christ Jesus, when I feel nothing but sin and misery in myself: But this is the life of faith. The believer is by degrees brought to live, though empty in himself, on the fulness which is in Christ Jesus. But this is sooner said than done; nay, I think it to be the hardest thing in the world. Repeated experience through the influence of the Spirit must bring us to it.

“ June 26. I find it a great thing to have a practical conviction, that we can do nothing that is either pleasing to God or profitable to ourselves, without divine assistance. But this we can never learn by being told so. Repeated disappointments when depending on our own strength, and successes when depending on him who is mighty to save, must and only can convince us of it. Alas! how little am I practically convinced of the truth of the Apostle's assertion, that “ we are not sufficient of ourselves even to think a good thought,” much less to do a good action. This is not the case only with reprobate sinners, but also with the *true* Christian. He has not a *good* thought or a good desire within him; but what immediately proceeds from

God. Were we duly influenced with the humiliating sense of our own weakness, we should live much more dependant on God, and also more thankful to him,—dependant on him for what we neither have nor can have without him—and thankful for the least good he is pleased to communicate to us.

“Naturally “in our flesh dwells no good thing.” There is not the least mixture of good within us; but we are as devoid of it as the devil himself: and our nature contains the *essence* of all those evil principles with which he is continually influenced. We are the children of the devil; and as such, must partake of his diabolical nature: and whilst influenced by his nature, we cannot but naturally do his work.—O what a mercy in God, that there is a possibility of deliverance from this wretched condition! This is the deliverance that my soul longs for—a deliverance from the nature of the devil. How can I think and reflect so coldly and indifferently on this wonderful deliverance and on the gracious Author of it! My ingratitude in this case sums up and completes my guilt. O what guilt! how heinous! But the blood of Christ cleanseth from *all*. Comfortable thought! What should I have done without Christ? Alas! that I love him so little. I am ashamed and grieved at myself. I groan, being burdened—burdened with—guilt shall I say? or rather with the mercy that removes it.”

To view every event in connection with Providence, is right, useful and profitable. There is something in each which may teach us some lesson. God instructs us by his providence as well as by his word; and his mind is sometimes as clearly seen by the former as by the latter. An universal sovereign, governor of

all, regulator of all events, who has *promised* to make all things to work for good to such as love him, can be viewed as acting in no other way. Not only what happens to ourselves, but also what happens to those connected with us, should be considered as intended to instruct us. Just then must be the view taken by Mr. C. on what had occurred to his intended. She had been in danger of her life in a storm, having been suddenly surrounded by an impetuous torrent of water, which was owing probably to the bursting of a cloud, which sometimes takes place on the hills. "I could not help thinking," he says in a letter to her, "that it was *my* guilt that brought you into that distressing situation, through my want of *thorough* submission to his holy will: and by it the Lord has convinced me what he *can* do, if my stubborn heart still rebels against him."

Every thing connected with religion, especially in his native country, deeply interested him. Its success cheered him: what impeded its course or disgraced it, distressed him exceedingly. The following extract from a letter, sent to Miss J——, shews his good sense as well as his concern for religion. A *riotous disturbance*, it seems, had recently taken place in North Wales, on political grounds, (an unusual occurrence in that country) headed by a person who had made a profession of serious religion.

"July 11. I am most *sadly* grieved at the riot, *methodistical*, as it is called, which happened with you. The enmity and rage of the world never give me a moment's uneasiness: but when a brother, true or false one, by his scandalous conduct, brings a reproach on religion itself, and gives an apparent cause for the

enemy to triumph and blaspheme, I feel my heart sinking within me, and a gloom of despondency beclouds my spirits. I hope your people as a body will unanimously take the most effectual method to wipe off this stigma of reproach, by discarding and disowning a person possessed of such unhumbléd and rebellious spirit as to fly in the face of lawful authority. If our religion hath not that beneficial influence upon us, so as to make us fulfil all the relative duties, as magistrates and subjects, masters and servants, parents and children, husbands and wives, better and more conscientiously than we did in our natural state, there is not a doubt remaining but that our religion is *utterly* vain, —is of no real benefit to ourselves, nor honourable to God, whatever high pretensions any one may make to it. I *have known* some professors who thought that religion itself countenanced the breach of every duty which in their several stations they owed by divine command to their fellow-creatures. I very sensibly feel for those among you who have the spirit of true religion. Such an affair as this must distress them much. But however the Lord will overrule *every* thing for good some way or other. *This* was permitted for some *wise* purpose, though unseen at present by us. When I look to him on every occasion, all is calmness and peace within me. St. Paul was “in perils among false brethren,” and why should we expect to be exempted from that peril also?”

He had a pressing request at this time from Lady Huntingdon to take upon him the care of her Chapel at *Bath*. Which he declined to comply with, not thinking it to be “a call from Providence,” being then fully employed where he was. “My engagements,” he says,

"are *now* as numerous as I can possibly discharge conscientiously."

The insight which Mr. C. sometimes had into the secret working of corruption within, and into the *evil* of that corruption, was remarkably deep. Words can scarcely give us stronger views of the deep-rooted evil of the natural heart and of the evil of sin, than are to be found in the letter that follows. All *true* Christians know by experience a great deal, if not all, of what is here said. The more we know of our own hearts, the more acquainted we are with the *hypocrisy* and *wickedness* which are in them, that is, with respect to God.

"July 18. There is nothing more difficult to distinguish than the precise difference between the hypocritical, unsound professor and the real Christian. And there are a few things with which the mind of the real Christian,—who is apt to be very suspicious of himself, is more perplexed. The workings of the old man are so various, and so disguised; and the devil assumes so many different forms and shapes, that we have *all* the utmost reason to be very diffident and suspicious of ourselves, and also watchful against the devil in every thing. I freely confess that I find so much of the *old* man remaining and working within me, and that satan hath so much power over me at times, that I really am often at a loss what to make of myself. Sometimes I think there is nothing within me but sin and misery, darkness and confusion: at other times I verily believe myself the greatest hypocrite that ever existed. At all times, I may well adopt the appellations the pious martyr, J. Bradford, gives himself in some of his letters—"The most miserable sinner, hard-hearted, unthankful. T. C.—The painted hypocrite, T. C."—

Though I have not, *through mercy*, ever been permitted to fall into any one gross act of scandalous sin, yet I have not the least doubt but that I am in *fact* a much greater sinner than ever the thief on the cross was: for *he* never sinned against so much light, so much grace and amazing goodness, as *I* have and daily do! And I am sure, if I ever enter into heaven, I shall be a much greater monument of grace and love than he is. Indeed I am astonished and amazed at the Lord's continual patience towards me, and how he bears with me a rebellious creature so long! But at the same time, what would appear very strange to those who have not experienced the same thing, I am not in *general* much troubled with doubts and fears; though in myself I have every imaginable reason for both, yet the infinite freeness, completeness and all-sufficiency of Christ's salvation, leave no room for either. At the sight of his wonderful salvation, all my wants are supplied, all my doubts solved, and all my fears vanish at once. Had I the united guilt of all the world upon me, what could I require more.—Sometimes I really fear my confidence is only presumption. But still how can I doubt when there are infinite reasons—all the reasons that God himself can give—to believe.

“The following words have been much impressed on my mind of late—“This man receiveth sinners.” The most invaluable words! Though I should have been presumptuously confident, and hypocritically religious all my days, yet these words take me in *now* in such a manner as to leave me no room to escape. Forever blessed be the Lord for Jesus Christ! I am sure I find him precious to my soul.—Had I the same view of myself, of my sin and guilt, which I have now,



without some little discovery of Christ as constituted by the Father an all-sufficient Saviour, I should in a degree feel the misery of the inhabitants of hell. But a faint discovery of a precious Saviour brings a gleam of hope, full of the most transporting comfort and joy. To see sin in all its sinfulness and Christ in his glory, is a sight awfully comfortable and dreadfully pleasing. But they are two views which always go together in the real Christian. When the Spirit convinces of *sin*, it convinces at the same time of *righteousness*; and each is proportioned, the one to the other; which keeps the sinner *humbly* dependant, and enables him to rejoice with *trembling*.—To live daily on *mere mercy* is very humbling indeed to the natural pride of our depraved hearts! But it is *well* that we can *live* any-how! that there is abundant mercy for us! O free salvation, how reviving, how suitable to a ruined sinner! May the Spirit of God give you and me daily more intimate acquaintance with it."

His trials were not only from the workings of a sinful nature, but also from the *slanders* of a wicked world. The spirit with which he speaks of them in his Diary is delightful.

"Sept. 22. I have been lately a little exposed to the reproach of tongues, set on fire by hell; and that innocently on my part. Blessed be the Lord, I found myself under all humble, and thankfully resigned. If a good name should be of any real service to me, or to the interest of my Master, he can in spite of hell give it: if not, why should I desire it? Perhaps the Lord sees a necessity for humbling me; nay, doubtless there is cause enough. May the Lord bless it (reproach) and enable me to learn instruction from it.—I found

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myself this morning submissive and contented to be nothing in every view. I ask but the favour of living to him here, and with him hereafter. It is heaven on earth to live *to* him. It is heaven above, to be forever *with* him. O God, make and keep me humble. May humility influence all my conversation in the world."

Instruction is scarcely ever more effectually conveyed to the mind, than by the assistance of an example. The reader will have this advantage on the subject of the *heart's insensibility* by perusing the following account which Mr. C. gives of an instance in his own case, in a letter to Miss J——.

"Oct. 6. It is astonishing how insensible sin hath rendered the heart of man. I recollect the time when I viewed, with the clearest apprehension, heaven and hell, the glory of the one and the horrors of the other,—when I had present in my mind things that are most awfully terrible and most gloriously lovely and desirable, and my heart was at the same time as insensible as if I thought on the most indifferent things in nature. I recollect once in particular. I was assaulted by a temptation so strongly that I thought surely I should have been overcome by it. I endeavoured to weaken its strength by representing to my mind the awful solemnities of the judgment-day and the solemn account I should have to give *then* of *that* sin if committed. But what amazed me much was, that such awfully terrible thoughts had not, as far as I could perceive, the least effect to weaken the strength of the temptation or to diminish the power of sin. I fell on my knees with fear and amazement, and in some poor manner I intreated the Almighty, who alone I was at last convinced could do the work, to effect, by

his Spirit, my deliverance. I felt at once my bonds and my chains loosed and my soul set at full liberty.—Blessed be the Lord for grace in the time of *need*. *Without* it we can do nothing: *with* it we can do *every* thing. Were our dependance always more upon it, our success against corruptions within and temptations without, would be more certain and apparent: and in proportion as it is so, we are sure of success; for God can never disappoint us.—The truth is, we are not sufficiently convinced in a practical way, that without the constant influences of the Spirit, we have wisdom for no work, success under no trial, victory over no temptation, neither peace nor comfort in any condition, single or married, rich or poor, in prosperity or adversity.”

The divine life is *arduous*, though it has enough to repay for all its difficulties. It is a continual warfare. The following quotations from the Diary will give us no faint idea of what *kind of warfare* it is, and of the means of carrying it on. They are the effusions of one deeply and vigorously engaged in it, of one who had “counted the cost” and was resolved to persist till he should gain the victory. The subjects are,—the necessity of *continual self-denial* and of *growth in grace*, and the evil of *insensibility* and *unbelief*.

“Oct. 12. Nothing is more true than that the gate is strait and the way narrow, which lead to heaven. Flesh and blood cannot endure it: therefore we must deny ourselves. A life of communion with God is a life of *continual self-denial*. Our progress in the divine life is the effect of daily striving, watching and fighting. Time must be conscientiously redeemed, the body kept under, corruptions daily watched and subdued, and the mind continually withdrawn from the world and the

things of the world, every good thought cherished, fellowship with God cultivated, and every thing which hath any tendency to interrupt it laid aside. In all these things I fall greatly short; and consequently I possess not that continual frame of spiritual mindedness which my soul ardently longs after, and which many I believe do attain to.—O Lord, increase my faith. Here is the defect. My faith is weak; and whilst it is so, the other graces, growing upon it, must be weak also. O that I lived more to God! This is heaven on earth, the highest favour God can confer on us in this world.

“15. My heart is hard and insensible. I am full of indignation against myself. I wish I could fix my mind and thoughts on God in Christ. It is the only way of promoting the work of grace in the heart and of growing in holiness. This glorious view, kept fixedly in the sight of the renewed man, insensibly weakens the power of sin and strengthens weak grace. But how shall I be able to set my heart fixedly on God? I must more earnestly strive and seek after it. But the Spirit of God alone can do it.

“18. This morning I experienced great longings after growth in grace and in the divine life. To promote this in myself and others, is the only thing worth living for in this world. I must wait patiently on God and persevere diligently in the use of all means of his appointment. I am sometimes apt to murmur against God, because my corruptions are so strong and grace so weak. I find it difficult to believe that he can and will preserve me from being overcome by them, if they continue still in their strength. But this is altogether unbelief. For had not his invisible hand preserved me in times past, I must have been ruined; and he is still

says the apostle, "have crucified the flesh, with its affections and lusts." The *flesh* or the whole body of sin within us, in its principle, is first to be crucified; then its actings in its affections and lust will of course subside.—O Lord, teach my hands to war and my fingers to fight in this spiritual warfare.

*The incessant workings of sin lamented.*

"Dec. 8. The power, subtlety, deceit and unwearyed activity of sin within me, daily grieve and amaze me. But it is still more amazing that I have not been ruined by it. When I think I have obtained some peace and rest to my mind, sudden insurrection within will at once put all in a tumultuous and disorderly state, and deprive me of all my rest and peace. When I cry "peace, peace, then sudden destruction cometh." When my mind is got a little above the world, and my affections seem to be *fixed* on things above, sin has a *weight* in it which soon presses me down again. And though I lay aside *every weight*, its removal is generally but of a short continuance. This evil is present with me in every thing. I can do nothing good, but it acts in opposition to it. When I would believe, I find unbelief present with me. When I would love God with all my heart, I find the natural enmity strongly opposing it. When I would obtain good confidence and strong hope, discouraging apprehensions and desponding fears distract my mind. Presumption opposes humility, &c.,—in short, some member of the old man opposes the corresponding member of the new man in all its operations and actings. I can do nothing, but this insidious enemy thwarts and ensnares me. How do the vigilance, activity and strength of this intestine enemy, call for all watchfulness, earnest striving and ceaseless prayer

against him. Lord, give me more grace. Help to buckle on the armour, that I may fight the good fight and finish my course with joy."

*Remissness in watching the thoughts.*

" 12. I must be more watchful against sloth and more careful in improving my time. I have not had a sufficient guard over my thoughts this day: by which my mind was dissipated and made wholly unfit for holy exercises.—I earnestly pray that my heart may be *established* more with grace, and that my thoughts may be continually fixed on God. This, I apprehend, is *walking* with God."

*The importance of living to God.*

" 13. I feel strong desires and longings after more devotedness of heart and life to God's service. Help me, O Lord, to deny myself. Every thing else is utterly vain and unprofitable in this world, but spending every thing we possess in the service of God and in doing all to his glory. What will it signify a few years hence whether I was a king or a beggar, whether I lived in affluence or penury, in prosperity or adversity? But it will be of the last importance, whether I lived to God. My comfort here and happiness hereafter wholly depend on devoting all to God. May a lively sense of this always remain on my mind! It is strange how soon some trifle or other wipes off every impression made on the mind by spiritual and eternal things. Lord, continually renew them.

*Desiring to depart.*

" 15. The Lord hath been pleased to lay his hand slightly on me and to visit me very *gently* with his rod. Surely this world would go on very well without *me*. There is not one single wheel of the vast machine put in mo-

the same. He is the *strength* and the *portion* of his people—strength to assist them effectually against their enemies,—and a portion to make them infinitely and eternally happy in himself. To live on God as my strength and portion is the life of faith here on earth, and to enjoy as such is the perfection of glory above. O God, swallow me up in thyself. Take full possession of my heart evermore. Amen.”

The *commands* and *doctrines* of the gospel are both from God ; and both are *approved*, loved and valued by the renewed soul. They who seem to make much of the latter, and make light of and disregard the former, give a most decided proof that their religion is only a name. A *cordial* approbation of the doctrines of revelation, is invariably accompanied with a love to and delight in its commands. This subject is beautifully treated in the following portion of the Diary.

“Nov. 23. To a renewed heart the commands of the gospel are not grievous ; and the doctrines of the gospel are not strange. The bent and inclination of the mind, when renewed, is towards those things which are commanded, like instinct in animals. And in the performance of those duties, even of the most difficult of them, the mind finds real satisfaction, joy and delight. It then acts agreeably to its nature and lives in its own element. And when any holy and spiritual duty is neglected, trouble and sorrow naturally take hold of the soul : it can find no rest nor peace, because prevented from acting agreeably to its nature.—So also are the doctrines of the gospel ; they are familiar and suitable to him. He sees wisdom, beauty, glory and usefulness in the most spiritual, mysterious and sublime truths : and he labours more and more to comprehend them,

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because of their glory and excellency. These glorious truths thus received have a transforming effect on the soul: it is cast into their mould, and is changed into the same image from glory to glory. Christ is the express image of the Father; and the doctrines of the gospel hold forth the glory of Christ to the eye of faith; and by thus beholding the glory of Christ in the glass of the gospel, we are changed into the image of God.

"I humbly hope that I know something experimentally of this truth. I think that I have found that delight in God's commandments, which hath brought full satisfaction to the soul, and made me long after conformity in heart and life to them more than after my daily food.—The doctrines of the gospel also appear to me with such marks of wisdom, beauty and glory, as fill my heart with admiration and astonishment, and with the most earnest desire after a more full comprehension of their most mysterious depths. Lord, help my unbelief. Increase my faith and love.

*How to mortify sin effectually.*

"Nov. 28. To weaken any one particular member of the old man, the *whole* body of sin must be mortified. I fear I have not been sufficiently attentive to this truth, but have been more solicitous about subduing some particular sins than the destruction of the whole body. No wonder therefore if my endeavours that way have been in the end vain and fruitless. For I believe no one sin ever was or ever will be truly mortified this way. But if we labour to improve universally the principle of holiness, in *all* instances of holy obedience, and also to mortify the principle of sin in all the ways of its actings and operations, particular sins and temptations to them must of course be weakened. "They that are Christ's,"



tion by *me*. I more earnestly than ever long to be gone; I am weary of *sinning*; and I long to see God as he is and to be wholly like him. O when will the happy day arrive when I shall be like unto God,—all love without any enmity! O what happiness! Then all the motions of my soul after God will meet with no opposition. Then the flesh will no longer lust against the spirit: but that nature which is born of the Spirit shall *wholly* possess my soul and shall actuate and influence me in all things—an event devoutly wished speedily to take place, if the will of heaven be so. Till then I hope that I shall have more grace than ever to live to God. Through mercy the world daily diminishes in my esteem; and all its objects lose their beauty and value."

*The excellencies of faith.*

" 17. Faith is the substance of things hoped for and the evidence of things not seen. It realizes things that are future, unseen and in expectation. It partakes somewhat of the nature of God himself, to whom all things are *present*. Whilst in the midst of storms, faith brings to mind the haven of rest, towards which every storm drives the believer. When under the cross and oppressed with tribulation, faith can unite the crown to the cross, and eternal rest to the greatest tribulation. When the Lord corrects and chastens us, it is for our good, that we may be partakers of his holiness: God looks on the end and the means together. So also does faith. Under the rod, it eyes the peaceable fruits of righteousness, its sure effects. Faith, like the husbandman, is regardless of present trouble and toil, having continually a plentiful harvest in view. Under all the dispensations of God's providence, though

at present not joyous but grievous, the believer, having the *end* for which they were intended in view, feels inexpressible patience, resignation and comfort; nor is he desirous that God would remove them, however excruciating to flesh and blood, till the end is fully answered. He would say—"Go on, Lord, in thine own way and manner, whatever my feelings may be, and make me partaker of *thy holiness*." He loves holiness supremely, infinitely beyond his present ease, happiness, comfort, credit and interest. And if he perceives he is growing in holiness, he is thankful and joyful, *whatever* be the means the Lord makes use of to accomplish his gracious purpose and design. Thus he is enabled in *every* thing to give thanks, because he sees all by the eye of faith working together for his good. And if faith at any time is unable to perceive the *particular* end intended by any dispensation of Providence, it can commit all to God and patiently wait the issue in God's good time. Faith can trust every thing to the wisdom, and goodness of God, and let the matter rest in his hand. Joseph could not see the dignity and glory to which his prison led him. But I doubt not, but that he could patiently commit all to that God whom he was afraid of offending by sinning against him. O Lord, help me to look more on things *unseen*.

"I hope I can say that I love holiness in sincerity inexpressibly beyond my present ease, interest, &c. And I generally feel myself patient under every thing, when I think it hath a tendency to make me more holy. A particular dispensation lately happened to me, directly calculated to bring down my pride. I saw the great necessity of it and found myself exceedingly

thankful, full of admiration of the Lord's care over me and goodness towards me. Praise the Lord, O my soul."

*Talents, however small, ought to be improved.*

"20. Why does our Saviour, in the parable of the talents, instance the abuse of the trust committed, in him who received *one* talent, and not in him who received the *five* or the *two*? Are they who receive *few* talents in more danger of abusing them than those who receive *many*? Are they more tempted to overlook and despise the gift and therefore to neglect the diligent use of it, and at the same time to harbour hard thoughts of God, because he has not bestowed his gifts so liberally on them as on others? The following words seem to countenance the supposition:—"I knew that thou wert a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." He seems to look on the *one* talent which his Lord gave as nothing, as what was not worth the using.—This parable however awfully instructs us, that not only *great* gifts but *small* ones also are to be accounted for to the Lord at last. The servant who has received *one* talent must be accountable for that *one*; as well as he who has received five. It signifies not *what* we have received, but the great point is, *what use* we make of what is entrusted to us. He who made good use of the two talents was rewarded as well as he who had received five.—Here is encouragement also to those who have received but few talents, and a great spur to the different use of them. For if we trade with them, they will *increase*, Our two will become four, &c., by diligent and constant use. We must not despise the day of small things, but look on it as a motive to industry

and diligence. But those who do not employ for the use intended the talent committed to them, will soon lose what they have: their *one* talent will be taken from them and given to him who hath ten talents. Our talents will never multiply but by using them.—O Lord, sensibly and constantly impress my mind with a lively sense of this truth.”

*Love active.*

“21. Love, wherever it prevails, is according to its degree active and laborious. *Numquam amor otiosus est; operatur enim magna, si est: Si vero operari renuit, non est amor.* (Love is never idle; for if it exists, it will work great things: but if it refuses to work, it is not love.) If we love God, we cannot but keep his commandments. This love, in proportion to its strength and fervor, engages the whole soul in his service and interest.—So also if we love the brethren, this love is active in promoting their interest and welfare. It engages us in offices of charity and kindness. Unless its fruits are manifest, our love is not real and genuine. Love can never say to the naked and destitute—“Depart in peace; be ye warmed and filled.” but it *giveth* that which is needful for the body. Love cannot be lifeless and inactive. It is heat, fervor and life itself. It easily surmounts difficulties, and is unwearied in its operations. It seeks for and watches every opportunity to exert and shew itself.—Those therefore who imagine they love the brethren or love God, and at the same time, can be idle in the service both of the one and of the other, deceive themselves. To possess this love is to be like God; “for God is love.” But his love is not inactive. 1 John, iii. 16. Deut. x. 18. He loves and *gives*. “God so loved the world, that he *gave* his only

begotten Son." He loves and *doeth good*, making "his sun to rise on the evil and on the good, and sending rain on the just and the unjust." If I partook more of the divine nature, I should more imitate the Almighty in the fruits of love. I could bless them with the same pleasure as I receive blessing from God. So also I could pardon and do good with the same delight as I receive pardon and goodness from God. This is in truth to be partaker of the divine nature. Lord, give me to possess more of it."

*Zeal for God's honour.*

"22. When we are zealous in God's cause and jealous of his honour, he will be zealous in our behalf and take our cares upon him. In our own cause we should be calm, quiet and easy, resigning all to God. When slandered and reviled, we ought to be as a *dead man*, who hath neither eyes to see, nor ears to hear, nor understanding to perceive, nor hands to revenge any wrong done to him. This is to be mortified, and dead to the world, and to ourselves. We are not our own; therefore should "~~take~~ no thought" about ourselves, but leave the Almighty to take care of his own, and do with it what he pleaseth. If *we* are *his*, our cause is his: and with him let it rest, who has said—"Vengeance is mine; I will repay."—But when God is offended and dishonoured, then let Phinneas's zeal fire our hearts. David bore with calmness and patience the cursing of Shimei, when only his *own* character and reputation were concerned: but when he looks on the wicked, the froward, the proud, the liars, &c. as those who were engaged in dishonouring God, in what language of detestation and revenge does he speak of them? "They shall not dwell in my house; they shall

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not tarry in my sight; I will early destroy all the wicked in the land, and cut off all wicked doers from the city of the Lord." Psal. ci. Moses was so offended at the idolatry of the Israelites, and so zealous for God's honour, that he threw down the tables of stones on which the law was written and broke them. But when Aaron and Miriam rose up against *him*, he only prayed for them and left God to vindicate his cause.—This is to be little in our own esteem and to have the Almighty exalted in our hearts; and this is always our conduct, when we look on ourselves as the *chief* of sinners.—O blessed humility, thou art the proper soil and nourishment of every grace.—O Lord, convert me, and make me as a little child."

The great excellencies of the foregoing portions of the Diary are so apparent, that they need not be pointed out. What is written in it for *December* is given here whole and entire. The materials for some months are more scanty; for a few months, no more than half a dozen lines; and for a month or two in the year, none at all. This irregularity preceded no doubt from various circumstances; and probably in some degree from what he frequently complains of—sloth. At the same time a Diary, to be interesting, cannot be at all times regular: for life itself is not regular in its incidents and varieties. In a letter written the last day of this year he gives an account of a fit of *illness* with which he had been visited. Some of its most interesting contents are these:—

"Dec. 31. In my last I gave some faint description of the contest and contrary workings of corruption and grace. Since then there has been a prospect—not unpleasant—of its being for ever at an *end* in *me*. But

however now the scene seems to be changed and things begin to wear a different aspect. My disorder, which has not yet quite left me, is very singular. I have had no fever at all; nor am I in any considerable degree of pain; only feel an inconceivable weakness of body, as if my strength were gone and all my spirits exhausted. Nothing refreshed me, or seemed to do me any good. I was generally a stranger both to sleep and appetite. However I am now through mercy on the mending order.—*Eternity* never appeared so near to me before, nor do I remember ever to have experienced such earnest longings and strong desires to know all in the other world! O how did this world, with all its proud and pompous vanity, sink into nothing at the approach of eternity. It stamped madness and folly on all my schemes and plans for futurity and threw contempt on every thing, which my fond imagination was before enamoured and delighted with. It changed the aspect of *every* sublunary thing. May I *always* live with the awful prospect in view.

“The following words of the apostle conveyed something inexpressibly great and glorious to my mind—“*We* shall be like him.” How mysterious, how glorious, how sublime and how comfortable the ravishing truth contained in these few words! Heaven never appeared so desirable to me before. “We shall be like him.”—What is He? The apostle answers—“God is light;” and again—“God is love.” To be like Him therefore is to be *light* and *love*; and this is to be partakers of the divine nature. This is the heaven my soul longs after, that is, to have my soul wholly possessed of the divine nature,—to be filled with divine love, and to be light without any darkness, that is, holiness

without any impurity.—God is love, and love is an *active* thing. Its warmth was so intense in the divine breast, that its heat is felt at infinite distance—even in dust and ashes here on earth. If we are partakers of the divine nature, it will operate, in proportion to its degree, in a similar manner in us.—Alas! how little do I know of the workings of this divine nature within me!—Just enough to make me know the comfort of it, and earnestly long for more.

“But in heaven “we shall be like him”—*all* love without any enmity—so filled with divine love as neither to wish nor be capable of containing any more. All the motions and desires of our souls will meet with no opposition. The flesh will no more lust against the spirit: but that nature which is born of the spirit will wholly and forever possess the soul. O blessed event, devoutly to be wished! What a heaven will this be! Our hearts and mind will forever dwell on God with ever new delight, without any interruption or intermission. Envy, hatred, malice and all uncharitableness will be forever banished from our breasts.—But to see all these blessings proceeding to us through the death and sufferings of the Son of God, will infinitely heighten their value, and inconceivably increase our joy. O what a heaven will this be! Is it not worth striving after, and forsaking all to obtain it? Blessed be God, we can in part enjoy it here on earth. When I can forgive and love enemies, do good, spend and be spent for God, I have a *heaven within me*. But my misery is, that hell is within me at the same time. O happy day, when I shall see all these Egyptians, these diabolical dispositions and tempers, buried in the red sea to rise no more! In the mean time, full of the glorious hope, may we live *to* God, struggling with and striving against sin.”



SECT. V.—*Diary and Letters during 1782.*

The first idea commonly suggested by the new year's day is the transitory nature of all things below,—that the world passeth away. There is nothing pleasing in this thought, but far otherwise. To a soul which naturally aims at something that is permanent, it must be greatly distressing. The only subject calculated to relieve it, is the *eternal world*: and if it be in a progress of preparation for *that* world, the relief obtained will far more than compensate for the gloom produced by a view of the fading nature of this world. The pious mind slides imperceptibly from the one subject to the other, finding nothing in the one but emptiness and desolation, and in the other every thing that comports with its wishes and desires, every thing that can interest an immortal spirit.—The following thoughts on *Eternity*, taken from the Diary, are the effusions of a mind full of its subject.

“Jan. 1. 1782. How fast do fleeting years carry me towards eternity! Lord, help me to live with the awful prospect continually in view. When eternity draws near, the world, with all its pomp and vanity, sinks into nothing. It stamps madness and folly on all my plans and schemes for futurity, and throws contempt on those things which before my fond imagination was enamoured and delighted with! Did I live with eternity in view, how it would soberize my mind, cure the natural madness of my heart and elevate my soul above all mean and earthly pursuits. It would diminish into nothing all my troubles and all my joys this side the grave, and render it insignificant and indifferent

whether I grieve or rejoice for a short span of time. This awful sight changes the appearance of all sublunary things. It puts the rich and poor, the miserable and the happy on a level. Every thing is utterly insignificant but that which is eternal. Why should I sink under troubles and trials? They will soon be at an end. Why should I rejoice in any earthly felicity? For this also is vanity, and will soon be ended. May my joys and sorrows be excited by nothing but by what is *eternal* for the future! Why does my mind shrink back at the near approach of eternity? Is it not my home? Is it not the end of my weary pilgrimage? True: but still there is something awfully solemn in the thoughts of eternity. With God, eternity and our sins in view, what can support the soul but the infinite merits of the Son of God! Lord, strengthen my faith, and eternity will lose its terrors. I must converse more familiarly every day with the other world, have my thoughts and heart more there continually, think of it often as a weary traveller of his home, and the labourer of his rest at night, and by degrees we shall become more familiarly acquainted. But faith only can support the soul.

"When I reflect on God's goodness and my ingratitude, the year past, I am ashamed and confounded before Him. I can no otherwise live, but as a guilty sinner, on the Son of God. When I look forward (which I have no business to do) God's faithfulness to his promises is my only support. "Greater" says St. John, "is he that is in you, than he that is in the world"—greater in *every* view—*greater* in wisdom, *greater* in strength, &c. &c. And this greater one is not at *any* time absent from us, but *in* us, always present to counteract the spirit that is in the world. —Major, hoc est, fortior sit qui in nobis est, quam qui

in mundo. Nam ea est nostra infirmitas, ut, antequam manus consecramus cum hoste, succumbere oporteat Sumus enim impliciti ignorantia; ideoque expositi ad omnes falacias: Satan autem mirus ad fallendum artifex. Si sustinuerimus ad diem unum, obrepit tamen ancimis nostris dubitatio, quid cras futurum sit: Ita perpetuo erimus anxii. Admonet ergo Apostolus, non propria nos sed Dei virtute esse fortes. Unde collegit, non magis nos vinci posse quam Deum ipsum, v qui nos sua virtute ad finem usque mundi instruxit. Atque in tota spirituali nostra militia insidere cordibus debet hæc cogitatio,—actum protinus fore de nobis, si nostris viribus pugnandum esset; ceterum, quia nobis quiescentibus Deus hostes repellit, indubiam esse victoriam.\* Calv. in loco.—With my heart well established in this reviving truth, help me, O Lord, to buckle on my armour, and press forward, notwithstanding oppositions and dangers.”

*Revelation suitable to the wants of sinners.*

“Jan. 5. The revelation which God hath been pleased to make of himself in his word, is exactly suited to

\* “Greater, that is, stronger is he who is in you than he who is in the world. Such indeed is our infirmity, that it behoves us to yield before we join battle with the enemy. For we are wrapt in ignorance, and therefore open to all kinds of fallacies: and Satan is a wonderfully cunning contriver in the work of deception. If we should hold out for one day, yet a doubt as to what will be to-morrow would creep over our minds. Thus we should be perpetually in a state of anxiety. Therefore the apostle reminds us, that we are made strong not by our own power, but by that of God. Hence he concludes, that we can no more be overcome than God himself, who has furnished us with his own power till the end of time. And with respect to the whole of our spiritual warfare, this thought should rest on our hearts,—That we should instantly lose the day, if we had to fight in our own strength; but that victory is certain, for while we are resting still, God repels the enemies.”

the various wants, exigencies and miseries of helpless sinners. Are we odious, abominable and unlovely? He loveth *freely*. The motive of his love is not in the object but in himself. Are we destitute, forlorn and helpless? In him the *fatherless* findeth mercy. Have we treasured up for ourselves wrath against the day of wrath? He is *rich* in mercy, his treasures are unsearchable. Are our sins numerous? He is *plenteous* in mercy. Are our sins great and heinous? As the heavens are higher than the earth, "so great is his mercy towards them that fear him." Are we ever and continually sinful, guilty and depraved? "His mercy is from everlasting to everlasting:" he keepeth mercy for us for ever. Ps. LXXXIX. 28. It "follows us" and "compasses us round about on every side." Psalm XXIII. 6.—XXXII. 10. All this mercy is freely bestowed on sinners: not because we are in any degree deserving of it; but because he "delighteth in mercy." The motive and cause of it is wholly in himself.—Sensible of my great and continual need of this mercy, I help me, O Lord, to be continually applying to thee for it with confidence and importunity.

*A good wife, a gift from God.*

"Jan. 17. Blessed be the Lord for his goodness, I have found myself of late very submissive and resigned to God's will concerning me and all my affairs, and thankful also for the many undeserved mercies I enjoy. Unforeseen difficulties occur and prevent my possessing for the present the dear object which for these two years past hath engaged my heart and affections. The will of the Lord be done in and by me.—"A prudent wife is from the Lord."—When I marry, if ever, I hope the Lord will let me see clearly that the person is brought to me by him, as Eve was to Adam;

and that I shall be enabled to receive her as his gift. Were I tied to the most excellent woman on earth, if she was not the Lord's gift to me, she would be no blessing. Had a strong belief of this truth always influenced my mind, I should have been more calm and easy and experienced less trouble and vexation. Could I believe at all times that God in wisdom and goodness overruleth *all* things, great and small, and that his holy will, is always best, what could give a moment's uneasiness? A little of this faith is comfortable to us and honourable to God: and the want of it is certain misery.—At present I feel willing to be where the Lord pleases and earnestly desirous that he should be glorified by me and in me, in the way and manner he thinks proper. I am blindness itself and can see nothing before me. But to him the concatenation and consequences of all events, are at all times perfectly known. He seeth the end from the beginning.—O help me in all things to deny myself and follow the cloud by day and the pillar of fire by night till I arrive in Canaan."

*God's covenant—Review of past mercies.*

"Jan. 20. This day I have been receiving from God the seal of the covenant at the sacrament. I was in the morning at the table very insensible and unaffected. But in the evening I had a most comfortable meditation on the gracious covenant which God hath made with Christ on behalf of his people. Its freeness, stability and richness, are full of consolation when viewed by faith. I found myself willing and desirous above all things to receive Christ and all his fulness, as my Saviour, Lord and Master. And there is nothing my heart so much longs after as to be entirely his in time and eternity, to live and die for and to him, to

glorify him with my soul and body, talents, time and possessions, with all I am and all I have.—I have had a pleasing review of all the Lord's past goodness to my soul, having recalled to mind the various steps by which he graciously led me to the knowledge of himself. My heart melted and was overwhelmed with gratitude. O bless the Lord, O my soul. Surely no one hath more reason to praise and eternally adore divine goodness.

"This is a day (see page 6) much to be remembered by me in particular. How glorious was the discovery of divine truths to my mind on this day! Through mercy they are glorious and as precious now as ever. They are always new and always reviving. O may I live and feed on them more and more! May I be enabled to dive deeper daily into their glorious mysteries! May my mind never contemplate them without feeling their power and energy on my heart, that I may be cast into their mould."

*A reason for Humility.*

"Jan. 26. How difficult it is to have our hearts duly impressed with a sense of our utter unworthiness, and with the conviction, that if there be any difference between us and others, it has been wholly and entirely effected by the grace and goodness of God! Were I always sensible of this, I should not be impatient at what I deem childish and foolish in others. Impatience is always the offspring of pride. More humility therefore would produce more patience, longsuffering, kindness, gentleness, &c. My judgment allows it to be true, that the Lord only maketh me to differ in any thing: but it is another thing to have my *heart* always deeply sensible of it.—If I may judge by the effects, I have a great deal of pride to be subdued."

*All fulness of grace in Christ for his people.*

"Jan. 29. I feel myself poor and lean; but, through grace, hungry. And I can see, not without some degree of joy, an unsearchable treasure in Christ. He knows my wants, and will, I believe, freely communicate to me when he sees necessity requiring it. I am satisfied that "it pleaseth the Father that in *him* all fulness should dwell." It is not in *us*, but in *him*, it is that all fulness dwells: and from him it is freely to be communicated to us in every time of need. He is our Joseph, who has the key of all the storehouses of God: and he will not fail to open them when the famine waxeth sore in the land. In obedience to thy command, O Lord, help me to go to Joseph in all my spiritual wants. Are not all his riches mine? Hast thou not given thy Son with all his fulness to me? Help me therefore to live on the treasures that are laid up in him, as if they were in my own possession.—"All things that the Father hath," saith Christ, "are mine." All the grace and mercy, that are in God as a Father, are given to Christ, that he may give them to his people. All pardon and all grace, which we can want or God can give, are stored up in Christ for the use of his people. All the grace and mercy which dwelt in the Almighty, when full of the counsels of love and intending his own exaltation by way of grace—all the grace and mercy which Christ by the effusion of his most precious blood could purchase—all this is treasured up in Christ and abound in him *infinitely*, to be communicated freely to us as our wants require, and as we are capable of receiving it. O Lord, enlarge my heart, and empty me of every other thing, that I may be able to receive more abundantly out of Christ's inconceivable fulness."

*Known sin prevents peace.*

"Feb. 1. Known sin indulged in *any* degree will infallibly interrupt our communion with God. It brings guilt on the soul; and the sense of guilt, till removed by the blood of Christ, damps and chills it, and renders the heart callous and insensible. This is the case with my soul at this present time. O Lord, return again, I beseech thee, according to the multitude of thy tender mercies. Keep me in future in thy fear all the day long."

Some of the ideas which occur in the following letter have appeared before. But the whole of it is so superlatively excellent, that no curtailment shall be made. Its subject is the *design of God in the trials and afflictions of his people.*

"Feb. 6. We find in the history of the Patriarchs that every new difficulty and trial, with which they meet, administered a fresh opportunity for God to manifest himself, to renew his covenant and confirm his promises. And God never appeared but when urgent necessity called for his presence, either to support them under pressures and trials or to call them to new duties for the manifestation of their grace in its effects and of his glory. As their difficulties abounded, their supports and comforts were multiplied. O blessed exchange! Outward ease and tranquillity for spiritual joy and growth in the divine life. Who that has any hatred of sin or any love to God in his heart, would not daily wish to carry on an exchange so comfortable and so advantageous to the soul? No outward trouble, I am sure, ever did or ever can give me so much uneasiness and sorrow, as the incessant workings of my corruptions continually do. I hope therefore to be evermore



thankful for every cross, disappointment, sickness, trouble, &c. &c. which hath the smallest tendency to weaken my corruptions, to make me more dead to the world and myself, and more alive to God and things of God. There is within me so much pride to be subdued, so much worldly-mindedness to be destroyed, so much unbelief to be abolished, and so much self to be denied, that my heart should overflow with gratitude, when I feel God's hand upon me, however heavy it may be, carrying on the work of holiness in subduing or weakening any of these sinful tempers and dispositions, and accomplishing that glorious work to which my feeble strength is unequal. I hope to look more to the end than to the means, to look beyond the rod and the chastisement to "the peaceable fruits of righteousness which it yieldeth to them who are exercised with it." As nothing but holiness will be of any value or of any real service to me at the end, may I be thankful for every thing, however unpleasant and grievous now, which may tend to promote it in my soul. So the end is but obtained, I am perfectly satisfied with the means which infinite wisdom, influenced by infinite goodness, may think proper to appoint.

"God has not, like earthly parents, any foolish tenderness or fondness which may prevent him from using the rod when necessary for the benefit and real interest of his children. He delivered Job into satan's hand from love to him; foreseeing how he would bring him out of the furnace like gold purified in the fire. As God therefore never on any occasion prefers the ease of his children to their holiness, I hope in every thing to be of the same mind, always receiving every thing with thankfulness from his gracious hand, who

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has assured me that *every* thing shall work together for good. O precious promise! It is like the tree which Moses cast into the waters of Marah. It makes the bitterest water of affliction sweet and wholesome. Like the philosopher's stone, it turns every thing into gold. When I find actually and experimentally all things working for my good, I feel gratitude in some degree influencing my heart: but when I do not find present good issuing from present evil, I often find it very difficult to believe the promises and to rest satisfied that it will certainly be so in the end, however unlikely the event may at present appear. Our unbelief however makes not the faith of God without effect. He remains faithful, and will abundantly accomplish all his promises. It comforts me therefore to think, that it will be so, though my faith in that truth is often very weak and feeble. His promises depend not on my faith, but on his own faithfulness, which is eternal and unchangeable like himself.

"There is a provision made against all our corruptions. Torment us they may, but they shall never destroy us. Torment us in the most distressing manner indeed they daily do! The thought of being soon forever delivered from them, gave me in my last illness the sincerest joy. It was a prospect unspeakably delightful. Well, I have no reason to complain. My illness has been blessed to me, though not so as to *destroy* finally all these my worst enemies; yet I hope, so as to *weaken* their power and fill me with more holy revenge against them and hatred to them. *All* things work together for good. This is more than enough. Though we are not at home, yet if every thing works effectually to bring us nearer daily in the temper of our minds and in the

frame of our hearts, what cause for thankfulness ! Blessed is that cross which humbles our pride,—and that disappointment which makes us more resigned to God's will,—and that sickness which crucifies us more to the world and the world to us,—and that poverty which makes us richer in grace,—and that contempt from the world which makes us cleave more to God and value more highly his favour and approbation ; yea, blessed is that event which takes away *all* the props which we in any degree depend on for the smallest portion of our happiness and brings us to depend and live wholly on God. Till then we shall never be happy nor glorify God our Redeemer in any suitable manner. When we make him only our strength and portion, we are never disappointed, but ever abundantly satisfied as with marrow and fatness. I long to be swallowed up entirely in him, and be possessed entirely by him. The hope of such a desirable event is big with transports of joy."

How various and changeable are the frames of the Christian's mind ! There are times when he feels a desire to take his flight to another world, having such views of its glories and such a foretaste of its pleasures. At other times his soul cleaves to the dust ; all is dark around him, and all is dead within him ; no light from above, and no enjoyment of religion in the heart. This latter state of mind not unfrequently succeeds the other, and has often through sin, been occasioned by it. Great elevations we cannot enjoy long in this world without injury to the soul, A continual sunshine would not suit our condition : even an occasional sunshine, though necessary to prevent despondency, is scarcely ever vouchsafed without its being abused in some way

or other by the busy working of sin. Pride or spiritual sloth will insinuate itself, and convert the highest favours of heaven into the greatest evils. This would have been the case with Paul, when favoured with a sight of things ineffable, had not God anticipated the evil effect by a temptation which made and kept him sensible of his own weakness. Pride would have otherwise crept into his soul, and might have been the cause of an awful downfall. As soon as this enemy shews himself, a cloud veils the glory before seen, and the "feast of good things" is withdrawn: and thus what he is attempting to convert into an occasion of sin, is removed. There is nothing that cleaves to man more closely than self and pride. He is ever and ever disposed to attribute to himself what does not belong to him. *Self-dependant* he is tempted to be even in spiritual things. But when this spirit creeps in, God by withdrawing his influences, makes him know that he is nothing. This dealing of God is spoken of in the following portion of the Diary.

"Feb. 9. Self-sufficiency and *self-dependance* are the most natural and most destructive of all sins. We are never *poorer* than when we think we are *rich* in ourselves: nor ever in more danger of falling than when we *think* we stand. Such thoughts as these greatly weaken every grace and strengthen every corruption. I have found this truth verified in my own experience lately, and that to my great sorrow. "He that trusteth his own heart is a fool," even when his heart is in its best, most heavenly and spiritual frame. When we feel the graces of the Spirit working with some degree of strength, the Lord only can keep us from depending on *them*, instead of him, who is the strength of his peo-

ple. If faith exerts itself in some small degree, in what danger do I find myself of making my faith my saviour. To depend, in the midst of all my comforts, joys, triumphs, as a weak, helpless, guilty sinner, on an all-sufficient Saviour, is not an easy thing. This is one reason, I believe, why my seasons of comfort, are generally but of short continuance. I soon begin to live on the fulness within myself, and not on the fulness laid up in Christ for my use. "The just shall live by faith;" and when he seeks to live otherwise than by faith, his life immediately begins to decay, his strength waxes feeble, his vigour languishes, his joys depart, and his soul gets lean and barren. To live by faith is a strange, mysterious and supernatural life, that no creature in the universe knows any thing of, but the believer: and it is not without the greatest difficulty that he is brought to make any proficiency in it. I am never out of danger. Lord, keep me."

*The character of an useful and eminent Christian.*

"Feb. 15. The Christian who is meek and humble, patient, forbearing, kind and useful to all,—who condescends to the ignorance and infirmities of others, and can pass by provocations and injuries, slights and contempt, with patience and with silence, unless when the cause of truth and the glory of God call for a vindication,—who can look on the failings and miscarriages of others with pity,—who loves all men and what is good in all, and is free from jealousies and evil surmisings;—this is the most *useful* Christian, and who, of all others, most eminently adorns the gospel and glorifies God in the world. These tempers and this frame of mind, constitute the image of Christ on the soul, exactly opposite to the workings of corrupt nature, which

we all inherit as the children of fallen Adam. To attain to this frame of mind constitutes the principal difficulty in religion ; and in which, to make any progress, all watchfulness and perseverance in prayer for grace to help in our continual time of need, are indispensable. Pride, wrath and envy, bitter zeal and calling for fire from heaven or fetching it up from hell,—this temper and disposition is not from God but from the devil, and is his image on the soul. And where it prevails, there peace, joy and spiritual consolations cannot abide. To destroy these works of the devil is the office and employment of the Son of God as manifested in the flesh. He alone is equal to the great and necessary work : and my business should daily be, to call on him and apply to him to effect their destruction more and more in my heart. And in proportion as I thus apply to him, is he actually and truly my Saviour."

*Worldly losses, a spiritual gain.*

"Feb. 19. I have been this morning to see a family that is in a very distressing situation. The husband lies dead in the house, having left behind him a widow and eleven children and another expected every hour. My heart was much affected ; and I found great comfort in committing them to the Providence and care of God. I could not help observing what an effectual method the Lord hath taken to administer comfort to his people under all their losses and trials. He offers *himself* in the place of every thing taken away by him ; which makes up the loss abundantly and makes an exchange truly desirable. He does not promise friends or another husband to the widow, or to raise up an earthly parent to the fatherless, though he does these things often ; but his promises are more suitable to his own

liberality and glory. "A father to the fatherless and judge of the widow is God in his holy habitation." "He relieveth the fatherless and widow." And "in him the fatherless findeth mercy." He takes them more immediately under his own protection and care: and he will make up their deficiency of outward comfort and blessings. Thus when he takes away an earthly he gives them an heavenly blessing. When Christ commanded the young man in the gospel to sell all that he had, he promised him a treasure in heaven. When he called Abraham to forsake his own country and kindred, he promised *himself* to be his shield and exceeding great reward. When Joseph was separated from his friends, his father and his father's house, it is particularly added—"and the Lord was with Joseph," that is, in an especial manner. He more peculiarly than heretofore manifested himself to him, supported and comforted him, and gave him also favour in the eyes of all he had to do with. He made his dungeon a palace to him, and the very gate of heaven.—Thus when God takes away any earthly comfort, he proposes an exchange for one that is heavenly and spiritual. He offers himself to us in the room of all.—O blessed God, thou art enough. My soul is satisfied."

*Glorying in tribulations.*

"Feb. 21. That we rejoice evermore and in every thing give thanks, is the will of God in Christ Jesus concerning us. In conformity to which the Apostle says of himself and his brethren—"We glory in tribulations also." They not only rejoiced but *gloried* in them. And why? "knowing," saith he, "that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." He

*knew* that tribulation, by the blessing of God, was eminently useful to promote the divine life in the soul, to strengthen and increase every grace; therefore esteeming growth in grace the most valuable of all blessings, and the most desirable of all events, he *gloried*, he exulted, he triumphed in tribulations. Did I value growth in grace as much as he did, I should also with joy welcome every cross, every trial, and every disappointment my heavenly Father may be pleased to send, and should glory in them as special tokens of his goodwill and loving-kindness to me in Christ. When we view things with the eye of faith, every thing that God sends is received with thankfulness, being fully persuaded that nothing but goodness can proceed from him; for by this he is always influenced in all his dealings with his people. Unbelief, pride, self and love of ease, are the causes of all murmurings and complainings. And in proportion as these cleave to us, so are we in every thing unthankful and unhumbled. Where these are not, tribulations and afflictions lose their force and efficacy to distress us and disturb our peace of mind: but they are received by faith with thankfulness from that God, who sends them, not for his pleasure but for our good, that we may be made partakers of his holiness. How gracious, how glorious the end aimed at! to be partakers of his holiness! How great, how invaluable the blessing! God forbid that I should ever murmur at the means made use of to make me partaker of it."

*Crosses must be expected.*

"March 2. The folly of our hearts can never be enough bewailed for *expecting* to be without trials and afflictions. This makes them heavier and more trying



when they come. For when we expect them not, we are unprepared for them and are taken by surprize. The very *first* thing that Christ requires of them who would be his disciples, is, that they "deny themselves and *take up the cross.*" But we would be disciples without the cross, and children used as bastards without chastisement; we would be gold but not tried and purified as gold, and would conquer without fighting; we would have the reward without bearing the burden and heat of the day. But this is the language of corrupt nature, and not of grace. Corrupt nature is for sparing itself in every thing; but grace spares itself in nothing. Grace sees all sufferings for Christ *honourable*, and endures them with joy. Hence the apostle rejoiced that they were "thought worthy to suffer shame for his name." All the glory and honour in the world sink into nothing when compared with what they possess, "to whom it is given in behalf of Christ, not only to believe in him, but also to *suffer* for him." God has a great cause in the world, in which the glory of his name, wisdom, goodness and love is concerned. What greater honour can be conferred on any of the sons of men, than that God should single them out and appoint them to confirm, and bear testimony to, this his great cause by sufferings? As grace looks on them as honourable, so also as highly *profitable*.—Grace says of every thing, as Joseph said of his brethren's treatment—"God means it unto good." It therefore patiently waits the issue. Though God sometimes moves before in a cloud, and sometimes behind in the pillar of fire; yet in both, in the darkest cloud and the most intense fire, grace sees God and follows him in the one as well as in the other, and says—"God means it unto good,"

every thing leads me forward towards Canaan : both the cloud and the pillar move in the same way." The dispensations of heaven are sometimes very dark,—God goes before in a cloud : at other times the way is clear, but trying like fire. Under both grace follows God, trusts in him while moving in the cloud, and rejoices in him while in the fire."

*The shame of being ashamed of Christ.*

"March 3. How is it that I am not always rejoicing with exceeding great joy, when I suffer reproach for Christ; when in every condition he is with his people and is not ashamed of them? No unworthiness, no misery, shall prevent Christ from owning his people and openly avowing them his brethren. He is a brother born for adversity, a friend to the friendless and fatherless. He is ashamed of none but those who are ashamed of him, however unworthy and miserable they may be. His people are often the offscouring of all things: the world rejects, persecutes and hates them; but their elder brother, the Lord of glory, is not ashamed of them. Let the world and the men of the world take their course and do their worst, let the devil rage and the powers of hell be stirred up in fury against them; loaded with reproaches and scorn, covered all over with the filth and dirt of false accusations, in rags, in dungeons, and in the most shameless deaths,—Christ is not ashamed of them; nay, he owns them and says—'Surely these are my brethren, the children of my Father.' He will not pass them by in poverty and want: no, but he will own them and glory in them. And shall *I* be ashamed of Christ, of his gospel, or of any that bears his name? God forbid. He came into prison and into the furnace to own us; it cost him all he was worth; being

rich, for our sake he became poor; he lost his life in the most shameful manner by owning us and in our cause; being the eternal God, blessed forever, holy, powerful and all-sufficient in himself, he is not ashamed of us poor worms of the earth, but owns us as his brethren: and can it be that I should ever be ashamed of him?—Nothing but grace can enable me to profess and own him before a gainsaying world.”—

“ I hope to be more armed with the same mind that was in Christ, and to suffer willingly for him who endured all things so willingly for me. That it may be so, the love of Christ must be increased. Were we to love Christ as much as he loved and doth still love his people, we should suffer for him as willingly as he did for us. But our love, our sufferings, and our willingness in enduring them, are nothing compared with his: his were infinite. The more I contemplate his love and his sufferings, in their immensity and infinity, the more I shall possess of the one, and the more willingly I shall endure the other. Paul exhorts us to do this, as the principal means of our support and comfort, when he directs us to “ look unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising shame.” The more we contemplate him, new mysteries, new fountains of refreshment and joy will continually open to our view, till we come to be satisfied with their endless fulness to all eternity. It is in sufferings and under the cross that the believer has the largest and sweetest foretaste of heaven: because then he is most conformed to Christ and sees most of his glory. O happy suffering, O happy cross, that is the sanctified means of giving us more clear and stedfast views of Christ’s glory.”

*The benefits of observing the smallest events.*

"March 10. Were we to observe more minutely God's dealings with us in every particular instance and in every circumstance he brings us to, it would tend greatly to strengthen our faith and fill us with admiration of his infinite wisdom and goodness in ordering at all times every thing in a manner most suitable to our present frame of mind, and to his purpose concerning us. His eye is never taken away from his people, but constantly and very narrowly observes the workings of their own hearts and brings them into such circumstances as are best suited to improve their graces and mortify their corruptions.—Job had by his sore and heavy trial both his impatience discovered, and his patience improved. His latent corruptions of pride and of its offspring, impatience, were before unobserved : but his trial brought them to light. It was exactly suited to accomplish God's purpose respecting him, and his improvement in patience and humility. It brought out, by the blessing of God, the traitors from their secret recesses, and exposed them to view in all their vileness and deformity ; and Job in the end was enabled to put his feet on the neck of those his dangerous and treacherous enemies.—Sometimes a circumstance, in itself insignificant and trifling, I have found, will produce amazing effects. A great blessing on a thing of nought, will make it great and really important in its consequences. We should view every thing, not as it is in itself, but as it is in the hand of a great God, who makes use of "things that are not, to bring to nought things that are." If we let things pass, however small and of little importance, as if they happened by chance, we must not expect to have any support under trials, or

get any lasting improvement by them. But when we see all and every thing, even the least, under a divine direction, ordered with the best and kindest design, we are led to form great expectations from the issue of things, and to wait patiently to see the end designed by God. Thus the sting of every trouble is taken away, and a due improvement of a quiet acquiescence under it is greatly promoted. Thus it was with Job. He saw the hand of God in all his sufferings and trials. He doth not say, "The Lord gave, and the Sabeans and Chaldeans have taken away:" but "the *Lord* hath taken away." His eye was single and fixed only on God in every thing."

*Ministerial temptations.*

"March 16. I almost constantly find the following temptations, the one or the other, assailing me in the discharge of my office as a minister:—1st. If I think that I am unsuccessful, I am in danger, through an unbelieving despondency, of being discouraged, of becoming remiss and cold and more indifferent respecting the success of my ministry. Though this should have a quite contrary effect; yet this is the use which the devil and my own corruptions try to make of it:—2ndly. If I am or think I am successful,—this also hath a tendency to take me off my guard, and to make me less careful in watching against sin, and in mortifying universally its whole body. Spiritual pride, I suppose, comes in through my success and applause, by drawing a favourable comparison between me and others, as if I were better than they. And in proportion to my want of constant thoughts of my own vileness in the sight of God, and to the good opinion I have of myself, is always my remissness and want of vigilance and exer-

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tions to press forward.—I see now the wisdom of the caution which the apostle gives to Timothy, not to admit a *novice*, one who hath but little experience of the workings and deceit of sin, and hath made but little progress in the ways of God—not to admit such into the office of the ministry, lest he should be lifted up with pride and fall into the condemnation of the devil. The apostle himself was not without some danger from this quarter. 2 Cor. xii. Considering the greatness of my danger, how should I work out my salvation with fear and trembling! None but the Lord can keep me.”

*Sorrow and sympathy for sinners.*

“ March 22. All the graces of the Spirit doubtless bear some proportion to each other. Like the members of the body, they grow together, and all of them gain strength in a proportionable degree. There is in all the works of God, order, symmetry, beauty and proportion. We cannot but observe this in all, from the smallest spire of grass to the tallest cedar, from the meanest reptile to the great leviathan. This doubtless is no less conspicuous in the new creation, in the renewed man. A Christian is not monstrous in his form, but throughout beautifully proportioned. Faith, hope and love reciprocally influence each other, and gradually grow together. One grace, it is true, may be called forth into exercise more than others, and may thereby gain more strength : but still the other graces will bear some proportion to it. It is never alone.

“ I have been led to these thoughts by reflecting on the grief and sorrow of heart, which, as the scripture every where represents, the abounding iniquity of the world, always gave to the godly. I doubt whether I find this growing within me : I am suspicious of myself.

If I am *truly* growing in grace, I must also grow in this. If my love to God and my neighbour increases, this godly sorrow must in some proportionable degree increase also. I endeavour sometimes to work up my heart to this pity and godly sorrow; but then I find it rather forced than flowing naturally from an ingenuous heart.—Wherever I turn my eyes, what do I see but an overflowing flood of iniquity abounding every-where? If I read the history of past ages, what does it in general contain but an account of a succession of pride, ambition, selfishness, lust, covetousness, oppression, cruelty, &c. &c.? The face of the world now also is marked with the same hideous characters. We meet with sin in every place. Little else is to be seen or heard of in the world. But how is it that every sin, I either see or hear of, does not pierce me into the very heart and overwhelm me with grief and sorrow? How can I at any time relate a dismal tale of madness, wickedness and folly, “without rivers of waters running down mine eyes?”—Where is my *love to God*, expressed by my great concern for his glory? When the people made a molten calf in the absence of Moses, how was the spirit of that faithful servant moved! His anger waxed hot and he brake the tables of the covenant. How the same spirit appeared in Paul and Barnabas, when the people of Lystra were going to do sacrifice to them: they rent their clothes. Nothing surely so intimately affects the true believer as the dishonour done to God in the world by sin.

“Where is also my *love to my neighbour*, if I am not very sensibly grieved for the *present* and *future* misery which sin brings upon him? The effects of sin in this world are great and severely felt. Sin makes

sinners their own and each other's tormentors.—But then add the *future ruin* which sin will inevitably end in. Surely then our sorrow should know no bounds. St. Paul was carried into an extremity of distress at the thought of his countrymen's lamentable condition." I have great heaviness and continual sorrow in my heart." The consideration of the miserable state of their souls, of their approaching eternal destruction, begat in him the greatest heaviness of heart and filled him with continual sorrow. Should not every individual sinner in the world be equally as dear to me, and should not my heart be equally affected with their approaching misery?

"Sin is that which the believer hates; but what can he see in a world lying in wickedness but sin and its direful effects—the dishonour it brings on God, and the misery it brings here and hereafter on sinners. If any thing can melt our hearts, fill us with heaviness and sorrow, surely this consideration must. Let my tears be forever dried, if on such an occasion they flow not in rivers of water. What zeal, what earnestness, what continual sorrow, should influence my heart, when addressing sinners and speaking to them of the evil of sin and of the greatness of the misery it brings with it hereafter. But the dishonour sin brings upon God should above all things affect my mind."

*Peace of mind restored in the way of holiness.*

"March, 25. The Lord has in some measure hid his face from me. Doubtless my sin separated between me and him. I do not wish him to return to me, but in the *way of holiness*. And it comforts my mind to reflect that this is the only way in which he has in his word promised to return. "He will turn again; he will have compassion upon us; he will *subdue* our



*iniquities.*" In this way he exercises his compassion and mercy, and restores joy and comfort to our disconsolate souls. He first removes the cause of our distance and separation; and then gives us to enjoy communion with himself. He doth the whole work himself. He doth not wait till we have subdued our iniquities; and then return to us. In that case, I fear, he would have to wait forever to no purpose. But he hath compassion on us, and returns in the power of his omnipotent grace and destroys by the strength of his arm the works of the devil; subdues effectually our iniquities, and casts all our sins into the depth of the sea. And to those whom he thus makes *pure* in heart, he manifests his glory—they *see* God. In this manner my soul waiteth and longeth for him: and I shall not wait in vain. Before I ask, he has promised to satisfy the desires of the longing soul, and fill the hungry soul with goodness. If he will fill it with *goodness*, he must take away iniquity; for we cannot be *filled* with good and evil at the same time. This he doth: he "taketh away all iniquity;" and in its stead fills us with grace, holiness and goodness,—with joy unspeakable and full of glory. It is this which makes heaven supremely desirable to my soul,—that therein I shall enjoy perfect and eternal freedom from all sin and the perfection of every grace."

*Comfort derived from the freeness of divine love.*

"Apr. 27. This morning my heart was deeply impressed with a sense of my great unworthiness, which seemed to increase rather than diminish, and that I was more abject and undeserving, every day, of the Lord's increasing goodness towards me. I felt some uneasy apprehensions lest I should in the end weary out the Lord's great patience, and cause him to withdraw his

great goodness from me on account of the continual ungrateful returns which I made. When I looked forward also and considered the desparate wickedness and deceitfulness of my heart, the strength and activity of my corruptions, I dared not flatter myself with any pleasing resolutions of a more worthy conduct in future. In the midst of these gloomy thoughts the words of the apostle came into my mind with some degree of clearness and efficacy :—"That you may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God."—The word, *length*, struck me in a particular manner. Length as well as breadth belongs to his love. It has no beginning : it will have no end.—He loved me at first when I was ungodly and a sinner, totally devoid of the least goodness. He doth not love me now, because there is any goodness in me, though he loves the good he hath put within. His love is unchangeable, because the cause of it is unchangeable ; *that* being in himself and not in us. As to its cause and source, his love is the same towards the perfected saints in heaven, as to the most unworthy object of it here in this sinful and miserable world. His love to us is the cause of all goodness that is in us, and not the effect of it. He loveth us, not because we are holy, but in order to make us holy.

"When we were yet without strength, in due time Christ died for the *ungodly*"—"God commendeth his love towards us, in that while we were yet *sinners* Christ died for us." Such are the objects of Christ's love—the ungodly—sinners—and such as are without strength to make themselves in any degree better. He

loved us, not when we had repented and forsaken our sins ; but before we had the least thought of any such thing—when we were yet *sinners*. God against whom we had sinned and rebelled,—*this* God himself—“commendeth”—illustriously manifesteth his love towards us. Knowing our great backwardness to believe so strange and so mysterious a truth, he commendeth it,—giveth clear evidence and manifestation of it in all its glory, causing it to shine forth like the sun in the heavens with full blaze, that we may notice it, believe it, and feel its efficacy and power. And *how* has he manifested his love to sinners? By giving his only Son to die for us while yet sinners. His death and atonement was not the cause of God's love, any more than any thing in us, but the effect of it, and the way by which it is made known, and its fruits communicated to us. But we may judge of the cause by the effect. The greatness of Christ's condescension, illustriously manifests the greatness of God's love. O how deep it is, how high, how *broad*, and how *long*!—as deep as our misery and as high as God himself—as broad as the utmost bounds of my unworthiness and as long as my heart can desire it to be. The difficulty of parting with his only Son was infinitely more than that of bearing with my unworthiness and ingratitude. He spared not his own Son ; how shall he not with him also *freely* give us all things.—Here is the firm foundation of my hope ; here is my triumph.—The belief of this love in its freeness, immensity and eternity, only can give me full assurance of perseverance to the end in the face of corruptions within and of temptations without.”

*Holy anger.*

“April 29. How hard it is to be angry and sin

not As much as our anger is mixed with *self*, it is doubtless sinful. It is so far without sin, as it is excited by the love of God, as it is the *effect* of love. Does true gospel ζήλος ruffle the temper and leave any perturbation behind it? I believe not. It must be perfectly consistent with meekness. It is sinful if not accompanied with compassion. "He looked round about upon them with indignation, being *grieved* for the hardness of their hearts." Our zeal and our meekness bear some just proportion to our humility : and we have most of true holy zeal and least of sinful anger, when we are most deeply humbled under a sense of our sins. Pride is a parent sin, and humility is a parent grace. And the offsprings of both are numerous ; and directly opposite in their nature. May the Lord make and keep me humble.

*All God's dealings exactly suitable to our wants.*

" May 8. On a review of the Lord's past dealings with me, I find in every thing a great cause for thankfulness. What goodness, what wisdom do I now see displayed in those Providences, which whilst I was under them, I thought grievous and knew not how to bear? and was anxious and fearful about the issue of them. I see now that the Lord in every instance ordered my temporal concerns in a manner best suited and most calculated to profit my soul and to keep me from falling away from him, and following my own folly, lust and vanity. When I was at any time *straitened*, there was necessity for it: and when I absolutely wanted, I was never denied. How often have I planned schemes, which, if I had ability to accomplish, would, to say the least, have destroyed my peace, and put an end to all my usefulness in the world. I have no less

cause to be thankful for what the Lord hath denied me, than for what he hath given me. The same love and the same goodness influenced him in both. How grievously therefore have I sinned by murmuring against any of his dispensations! I have murmured against dispensations, all ordered in love and kindness! O how shall I humble myself sufficiently for a sin so aggravated! a sin great, in proportion to the greatness of the love against which it has been committed. But what shall I think of the mercy that freely pardons a sin of so deep a dye! It overpowers my soul when I think of it. I shall have more suitable thoughts of it in the other world. Till then, may the Lord keep me from a murmuring spirit. Amen."

*The single eye.*

"May 14. It is difficult to have a single eye in every thing. Before this can be the case with us, self must be denied in every way; our interest, ease and wisdom, must be willingly parted with; and our wills and the Lord's will, whatever that be, must be one; so that we may be determined to submit and be fully satisfied, as soon as we are convinced what his pleasure is.—This is our reasonable service, and our only way to true happiness: for when the eye is single, the whole body is full of light—full of divine knowledge, doubts and fears and perplexities are banished, and the path in which we should go, and the work we are to do, are clear before us. The *whole* body—all we are and all we do, shall then be full of light—full of holiness and full of happiness. The eye being single, having but one single object in view—the glory of God in Christ, we shall be more and more filled with the love of God and made more holy and more happy.—I have often observed

respecting myself, that the want of this single eye hath been the cause of all my perplexities and fears. When I looked forwards and saw clouds gathering, my heart has been filled with fears. But why? Because I had my own ease, interest and credit at heart and knew not how to part with them. Had my eye been taken off from these things, and fixed on God only, my fears would at once have subsided, and calmness and confidence would have possessed my soul. I have found it so. When God was the only object in view, in the midst of thick storms and tempests, I have been calm and serene. So true it is, that when the eye is single, the whole body is full of light: but when it is not single, the whole body is full of darkness—full of uncertainty, ungodliness and misery."

Our quotations from the Diary thus far for this year have been on a larger scale than usual: and yet several portions of it have been left out. The first volume ends here. The second, though larger, supplies but few materials that can be employed in a memoir. Some of its contents will be given.

*God's promises, a sufficient support.*

"May 21. In the midst of all my perplexities and troubles, from without and from within, from inward corruptions and from dark providences, my only source of comfort is his faithful promises who is unchangeable—that "his presence shall go with me,"—and that "he will never leave nor forsake me." The belief of this calms my mind in the midst of storms, doubts and fears, gives peace, stability and firmness to my soul. If he is *with* me and *for* me, who can be against me? All must be well in the end. His love, his wisdom, his power and his mercy, are sufficient,

yea more than sufficient, to comfort the feeble soul, in the face of the world with all its temptations and difficulties, and of death with all its horrors,—in the face of principalities and powers, and of things present and things to come, of height and depth and of every creature. Having God with him, he needs not care where he goes. He asks nothing but this, well knowing that without God, every difficulty would surpass his strength, and that nothing would succeed; but that with him, difficulties would be at an end; for all things are equally possible to him.—Moses desired not, that the journey of the Israelites might be shorter, or through a pleasanter or more plentiful country, or that they might meet with fewer enemies; no, nothing of all this was requested; nothing but the *divine presence*. But this, notwithstanding their sins and unworthiness, he asked, he sought, and as it were, demanded. To this the Lord consented; he dwelt among them, and gave them two *symbols* of his presence,—the one ordinary, and the other extraordinary—the *pillar* of cloud and fire,—and his own *glory*, which occasionally filled the tabernacle.—Thus God is with his people in every instance now. He will never leave nor forsake them, till he brings them safe in the right way.”

A vein of pleasantry is sometimes to be met with in Mr. C.'s letters. An instance of which shall be given, contained in a letter to his friend W.— But we see how soon this sally of facetiousness ends and gives place to something much better. The operations of a gracious and an ungracious mind, proceed in a direction completely contrary the one to the other. However good and excellent may the first thought be, which occurs to a mind under the prevailing influence of sin,

it will surely deteriorate, and end in what is light, vain and trifling, if not in something worse. But a mind in which grace predominates, will in general improve the thought that may catch its attention ; and though it may be in itself insignificant, a trifling event, a common operation of nature or an innocent suggestion of a playful fancy, it will yet be made subservient to some useful and salutary reflections.—Mr. C. begins with some humorous remarks bearing on the subject of the *popish indulgence* ; and this seems to have suggested to his mind the precious doctrine of *free forgiveness* ; on which he speaks as one who knew its value and experienced its comforts.

“ July 1. I am afraid when my friends ask forgiveness of me, they tacitly include *indulgence* also, and make a Pope of me before I commence Cardinal. Permit me therefore to assure you, that though I can deal out the first very freely, I utterly detest the last, and will never have any thing to do with such traffic. His Holiness shall enjoy the trade unmolested by me. Where there is true repentance, no indulgence is once desired : and to such forgiveness is easily granted. In this respect the conduct of God and of the devil, is, as in every thing else, directly opposite. God gives forgiveness, but no indulgence. The devil, on the contrary, indulges, but has no forgiveness ; but will be as highly pleased hereafter in tormenting, as he is now busy in tempting. Our conduct, you know, should resemble that of the Master whom we serve. Let us therefore forgive till seventy times seven, but grant no indulgence either to ourselves or to others. Whilst we forgive, let us reprove and exhort, well knowing that holiness is happiness.



“ Having touched unawares on this subject of *forgiveness*, I know not how to leave it. It is a most pleasing theme to us sinners. Without that glorious hope given of it in the gospel, despair would bring the gloom of hell on my soul, and I should anticipate all the horrors and misery of the abodes of darkness, where sin and death reign in eternal triumph. But the gospel—the *gospel*, my dear friend, opens a door of hope! There forgiveness to rebels, to traitors, to enemies, is revealed; and *such* forgiveness as we stand in need of! so free, so large, so eternal!—a forgiveness, I shall not say, as great and boundless as our sins, but as infinite as God himself. Great and numerous are our sins, wide and extensive are the powers of our imagination, great is the distance of the east from the west, and high are the heavens from the earth; but that forgiveness which is with God for penitent sinners is still greater and wider. It indeed suffers diminution from comparisons, and hath no bounds but those of infinity. Could I see limits to it, it would bring me little or no comfort. I should fear every moment to transgress these limits, and find myself beyond its reach. But when I consider what God is, and that his love, mercy and grace to pardon, are as great as himself, I find sufficient relief against all my fears. In this vast ocean I can stretch forth my arms without any apprehension of touching either the bottom or the shore. The woman that was a sinner found this ocean wide and deep enough for her to swim in without any fear but with abundant joy. It is large enough for us also, even for me. O blessed be God for mercy so great, for love so eternal, and grace so infinite! This is all my hope; and indeed I want no more. Here is *sufficient* grace. Let us deal with God about the bles-

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sings of his grace in a manner worthy of himself, and not measure him by our thoughts and by our ways, or think, because we find it difficult to forgive our *pence*, that he finds it difficult to forgive *talents*. He is God and not man. And this idea gives infinity and an inconceivable boundlessness to the blessings of pardon and grace, far, far above all our thoughts. This pardon and this grace in all their infinity I every day stand in need of and seek constantly. But unless I deceive myself much, I desire no *indulgence*. Deliverance from sin is the heaven my soul longs for. Without this the thought of heaven brings me no comfort. O happy day when I can say—"O death, where is thy sting!" I am weary of sin and of sinning from my heart. Eternal deliverance from it will be a glorious *rest* indeed. May the good Lord hasten the blessed time."——In this and indeed in all his letters to W—, he desires to be very kindly remembered to Mr. Newton and Mr. Foster, two London friends with whom he was very intimate: and their intimacy continued through life.—The Diary shall supply us with the next materials.

*A general knowledge of things insufficient.*

"July 8. I believe we are often much deceived by general thoughts about religious matters without descending to particulars. General thoughts about things keep them at a distance from us; whilst particular thoughts bring them home to the heart. General thoughts about denying ourselves and living to God are attended with no difficulty: but when we descend into particulars, and think of denying ourselves in this or that thing, then the difficulty occurs. So also a general knowledge of ourselves as sinners, and of the corruption of our nature, is wholly inefficacious and

unhumbling : it is not felt, and leaves no useful impression on the heart. It is the same with respect to Christ and his salvation. We have no value for them until we apply them to the particular exigencies of the soul. When urgent and particular necessity calls with pressing importunity for Christ and his grace, then they are esteemed and applied as they are intended by the Almighty.—Christ is too often looked upon more as a Physician against a future time of sickness than as one to whom we have daily need to apply, and on whose skill and care we depend every moment for the soul-health we enjoy. I have known many who thus rested in generals all their days. But I never knew one of them, who seemed to make any progress in the divine life. They knew the doctrines of the gospel well enough, and led very decent lives ; and many have felt, at their first awakenings, something of the efficacy of divine truths ; but nothing afterwards was to be seen, all seemed to have evaporated and become lost.—Gospel ministers are in great danger of dwelling only on generals in their public ministrations. This is commonly the case when religion is more in the head than in the heart. But their sermons, when this is the case, are lifeless and unsavoury, totally destitute of that *holy unction*, which is the beauty and glory of gospel preaching. May what is amiss in others be observed by me only with a view to avoid the same myself. O Lord, teach thou me ; for those only are well instructed who are taught by thee.”

*The evil of sin very little known and felt.*

“ July 15. How little do any of us see and feel of the evil of sin ! It does not appear to be sin, to be itself. It assumes a different, a more pleasing form. It

appears to be something else not so dreadfully bad. Some great sins indeed shock every one ; though to an unawakened soul even these do not appear to be what they really are. But when sin is seen as sin, then the least rising or working of corruption in any way appears to be *καθ' υπερβολην αμαρτωλος*, *beyond all imagination sinful*. So that the mind is overwhelmed with the vastness of its baseness and guilt. Then the least working of pride is viewed as including in it all the atheistical enmity against God which ever did or shall appear in earth or in hell. Pride is the fruitful womb in which all this enmity has been conceived, the parent that has brought it forth, and the breast that has nourished and given it strength. Did sin appear to be sin, then the least emotion of lust in the heart would be looked upon as comprehending in it all the opposition to God's holy Law that has ever appeared in the world by all the open breaches of its commandments. Did sin appear to be sin, in what light would we view a careless neglect of God and disregard to his name even for *one hour* of our life or for the smallest part of that hour ? This would appear to us nothing less than practical atheism. To think of him at all without the profoundest reverence, the deepest humility and self-abhorrence, without the most ardent love and a mind most submissive to his sovereign will, would be considered by us as a contempt to his honour and a disregard to his holy name. Did sin appear to us as sin, any frame of mind, which might betray sinful levity, obduracy, or estrangement from God, would be exceedingly lamented. O what sinners are the best of us every day ! The little notice we take of sin is not the smallest of our sins. What sin it is for such sinners

not to be filled with the deepest humility and for not having their hearts melted into mourning and godly sorrow !

“ Whence proceed all our ease and security ? Not from the peace of God, but in a great measure, with respect to *every one* of us, from the quietness of a carnal mind. Surely, did sin appear as sin, nothing but a view, by faith, of the all-sufficient merits and satisfaction of Christ, could give us one moment's ease. We could then have no peace without having the grace of Christ with us in all its infinite sufficiency, as our refuge, our support, our life, our all in all. When we see not the evil of sin, we can live without Christ ; but when sin appears as sin, nothing but his grace can bring us any peace or tranquillity of mind. It will not satisfy us then merely to talk of Christ ; but he must be ours with all his fulness. There is much more false peace and carnal security in the world and in ourselves also than we are apt to imagine. All is so, except what proceeds from a believing view of Christ in all his sufficiency as our Saviour, as our all in all—as our *all* against sin, guilt and the fear of wrath—as our *all* in temptations, trials and difficulties—as our *all* in prosperity and in adversity—as our *all* in life and death—as our *all* in our prayers and in our duties—as our *all* for the foundation of our faith and hope. Did sin appear as sin, nothing else would suit us ; he would be, not something, but *every thing* in our esteem ; he would be all in every thing, in every state and condition. We would then, with the apostle, “ Count all things but loss and dung for the excellency of the knowledge of Jesus Christ our Lord.”

“ But when sin does not appear as sin, we can live

hours, days and weeks, tolerably well without Christ, without feeling much need of him, without acting any faith on him and without exercising any love towards him: we have nothing that we want him to do for us, no sin to be taken away, no guilt to be removed. Not so, when sin appears as sin. We cannot then live one moment without him. But is not this evil always present with us? and does it not at all times and everywhere, most easily beset us? And what have we to oppose to this present evil, to this besetting sin? Is there any thing else either in heaven or on earth, except the righteousness and strength of the Redeemer? St. Paul could find nothing else; and therefore his most earnest desire was, "to be found in him." Alas! alas! what little account have I hitherto made, and still make, of sin, and of the Redeemer, the only deliverer from sin and its consequences. How blind and unfeeling am I respecting these things! Where shall I go to hide myself? In what dust and ashes can I lie low enough? I abhor and loathe myself in every respect. It is strange that the Lord should take any notice of me or shew me any goodness.—He is *God*, and it seems, will act as *such*."

Entered in the Diary in this place are copies of two letters (an unusual thing) which Mr. C. had sent to his Brother. The date of the first is Aug. 21, 1782; and of the second, Oct. 4, 1782. They occupy no less than sixteen pages, very closely written. Were they not so long, their superior excellency would have ensured their insertion here. Their subject is the same,—'The way and means by which a person in the depths of distress for sin may recover peace and comfort.' The subject is handled with great plainness; and yet the

ability and penetration displayed are by no means inconsiderable. The word of God and experience are the guides which he follows. In the first letter, the Saviour in his infinite sufficiency, is pointed out as the only way of peace to a sinful being. A view of his boundless love, of his infinite power to save—to save the most sinful, the most unworthy,—a believing view of the ineffable worth of his death and of the *all*-sufficiency of his merits, is represented as indispensable for the obtaining of true peace and comfort: and *such* a view is set forth as being capable of removing every guilt, of dispelling the thickest gloom, of raising a convinced sinner from the lowest depths of distress, even from the darkest chambers of despair. There is in the second the most powerful reasoning employed to shew the necessity of a most active and diligent attention to the use of all appointed means, in order to obtain that glorious view of the Saviour exhibited in the first. The two letters would make a most useful tract: containing as they do such a glorious exhibition of the Saviour in all his infinite greatness, fulness and dignity, as is seldom to be met with, together with the most energetic arguments, founded on scripture and reason, to enforce and encourage the duty of activity and diligence in prayer, in reading the word of God, in meditation, and in the use of all the means of grace. Indolence and spiritual sloth, are represented as in the highest degree injurious to the welfare of the soul.

Owing to circumstances which neither the Diary nor the letters disclose, Mr. C. formed the resolution at this time of giving up his curacies. He thought it his duty to do so. He had his reasons for taking this step, though they are not now known. What considerably

relieved him at the idea of leaving his situation, was the prospect of securing it to a person who faithfully and zealously preached the gospel. "As I am apprehensive," he says in a letter to Miss J—, "of no difficulty in getting my churches for another, I can leave them with satisfaction." He assures Miss J—, that it was on grounds unconnected with his intention respecting her, that he formed this resolution. "I find comfort in the thought of giving up my situation to another that would be more useful here, supposing you out of the question. You have therefore no reason to be under any apprehension on this account." He speaks of himself as being "tied and bound with shackles which he was unable to shake off." And "where" he adds. "is the end of living in the world, if we live not to be of some use" What those shackles were, we are not told.

Instances, in which any great truth is exhibited, are always interesting. They tend to impress it more deeply on our minds. A practical and a beautiful illustration of two great truths, of *God's faithful care* for his people when in want and distress, and of *the communion of saints*, will be found in the following account which Mr. C. gives in a letter to Miss J— of an interview he providentially had with an old acquaintance.

"Sept. 11. Saturday about ten o'clock, I set out from Bristol. Just as I came the outside of the gate of the city, I met a dear friend, and one whom Jesus loves. I was exceedingly glad to see him: for I never expected to see him this side of eternity. He had been in a dangerous decline for this half year: but now through mercy he is wonderfully recovered. He has nothing to depend on but Providence: and the Lord had put it



into the heart of a rich merchant in the city to support and provide for him amply during the whole of his illness. So that possessing nothing, he has every thing to enjoy. He turned his horse back with the intention of accompanying me a mile or two. We talked : and our horses carried us one mile after another till we rode fifteen miles : and both ourselves and horses wanted some refreshment. His conversation was exceedingly savoury and truly profitable, suited to one who had been, in his own apprehension and that of others, on the borders of heaven. I cannot look on our meeting but as a particular appointment and blessing from Providence. We stayed two hours together at the inn ; and parted at last with much regret. You would have smiled to see our eyes fixed on each other till distance obstructed our sight. Communion of saints is a blessing indeed. I would not have it for any thing expunged from our creed."

The love of God in Christ was a subject which Mr. C. delighted to contemplate. He dwells more on this than on any other. He properly viewed it as of all the most useful and most powerful in its effects. The wonders this love produces, when seen by faith, are strikingly delineated in the following letter ; especially the *submission* to the divine will, the *humility*, and the *holiness*, which proceed from a clear apprehension of its true nature and extent.

"Sept. 18. Nothing will bring us, as I find daily, to be thoroughly submissive and resigned to the Lord in every thing, but a belief and a firm persuasion of his love to us in Christ. "We love him, because he first loved us,"—that is a persuasion of his love to us produces love in us to him: and our love continually

increases in proportion to the strength of our faith in this divine and mysterious truth. And as our love increases, so will our confidence in him increase. And where there is confidence, there is communion, and resignation of all to his management. But to produce these blessed effects, there must be a constant, steady and clear view of God's love to us as manifested in his Son—a clear view of it in all its freeness and immensity. We must see it as it really is, free, eternal and infinite as God himself. The notion of this in the head is nothing: the *belief* of it in the heart is every thing. O how it humbles! how it breaks the stony heart to pieces! What sorrow, what joy, will it produce! How amazingly it transforms the soul! How efficaciously it subdues the natural enmity within, and roots out all the sinful tempers and dispositions of the heart! In short, it transforms a devil into an angel.

“I believe we generally attend much too little to this important truth—that a belief of God's love to us only can produce the fruits of the Spirit in our hearts. We may be clear in our heads about it, and yet contradict it in our experience every day. How often do we look for the fruits of the Spirit as the ground of this love. We view it, as if it were the love of a creature excited by the good qualities of the object loved. This is not the love of God, but an image of our own brain. It is not God but an idol we have in view; and to worship it is idolatry.—God is love, and to have a wrong idea of his love is to have a wrong idea of himself, and to “change the glory of the incorruptible God into an image made like to a corruptible man.” We are no less sinners, if we entertain this false notion, than the heathens who worshipped carved images. The only

difference is, we worship an image in our heads, and they in wood or stone. We must believe God's love as it really exists in him.—O for grace to see him now by faith *as he is* revealed.”—The following extract which speaks of *false and true peace*, is from the Diary.

“Oct. 7. The following petition in the litany hath dwelt a good deal on my mind all this day—“O Lamb of God that takest away the sins of the world.—grant us *thy peace*.” I am fearful of taking peace or receiving it from any but Christ; or in any other way than by having my sins taken away. I believe much of the ease and quietness of my mind daily, proceeds rather from false peace and carnal security, than from the peace derived from Christ. Time often wears off guilt, and accusations of conscience frequently die away. Attention to other things often drives my sins into obscurity and forgetfulness. And hence proceeds my peace of mind. This I fear has been the case too often. I see and feel the danger of such things happening. The artifices of satan and the deceitfulness of my own heart, can find no means more ruinous and fatal to my soul. Hence proceeds my daily neglect of Christ more or less. I am healed without him; and therefore he is not sought after. I hope to be above all things watchful against this ruinous evil in future. I will endeavour to keep my sins in view in all their guilt, and to have a continued feeling sense of what is due to them, till the Lamb of God takes them away and grants me *his* peace. I think that I freely prefer any misery to this false peace and carnal security; and would willingly live without peace, unless I receive it from the hands of Christ. What, receive peace from the *devil*! God forbid. Rather let me endure any misery from the hand of God.

Our dealing should be with God only; and we should receive nothing but what he is pleased to give. Our ears should be open to none but Christ, whom the Father hath commanded us to hear. When he speaketh peace, then and not till then let us receive it. Let us seek and wait for it; but never take it till the Lamb of God takes away sin and grants us his peace. When we receive it from him, it is effectual. It comforts, it refreshes, it strengthens the soul: and it will endure in the sight of sin, guilt, death and hell. *His* peace is *peculiar*: no one can either give or take it away. It is worth seeking and waiting for."

What is here said of false peace should be attended to by every Christian. The tranquillity enjoyed undoubtedly proceeds in many instances from the causes that have been mentioned. Time, worldly business and other things, bury our sins in oblivion. They are not brought before the throne of grace, confessed, condemned and lamented, and forgiveness thereby obtained for them. The evil of this neglect is two-fold:—No true peace is enjoyed, nothing but a dead security, a morbid calmness, unaccompanied by any lively sensations of joy and gratitude:—It enfeebles the soul too, and renders it more liable to be overcome again by the same sins. To condemn the traitors, as it were, in the presence of God, and to solicit forgiveness for entertaining them, and withal to receive forgiveness for having done so, are circumstances which will raise the strongest barriers against any future intrusions. All these advantages are lost, when guilt is done away by forgetfulness, and not removed by the application of the blood of sprinkling, by the peace which Christ gives.—This view enables us to discover the true state of many

Christians. They enjoy a serene and quiet state of mind ; but no joy, nor any suitable degree of gratitude to God for his love and mercy. Their sins cause them no great sorrow or trouble of mind ; and they are frequently overcome by them. The truth is, their peace is not what Christ bestows. They are not in the habit of bringing their sins in prayer before God and of earnestly soliciting his pardon and forgiveness, and of striving for the blessing, like Jacob, until they prevail. The consequence is, they neither have true peace nor strength to resist future temptations.

Mr. C. had another prospect at this time of obtaining a situation in North Wales, which he much wished. But as in the former instance he eventually failed. The place was Mallwyd, about twenty miles south of Bala. It seems to have been lost through the remissness of a friend, who was commissioned to treat for the situation. " If I had not *that moment*, says Mr. C." seen the hand of God in it, I should have been very angry indeed with Mr. ———." Every thing is under the control of the all-wise God. To see and believe this, will make us perfectly easy and resigned even in the greatest disappointments. How true it is—" That he that believeth in him, shall not be *moved*." And what a blessed thing it is to obtain firmness and stability which nothing can shake ; no, not even the wreck of nature.

The Diary now becomes very diffuse. Its contents assume the form of treatises. But there are some portions which may still with advantage be transcribed.

*The difficulty of believing God's free love to sinners.*

" Nov. 1. To believe God's love to us as sinners,

P

and ungodly enemies, in order that we may be made *holy*—how strange a position! To believe his love to us when we are made holy—this is rational: but to believe his love to us, when we were yet sinners—here reason must give place to faith, which delights to be conversant about mysteries and things to reason incomprehensible. And yet how different is this work of believing in this free love of God when we sensibly feel the burden and guilt of sin! and we never believe it without a sense of our guilt and unworthiness. Nothing but the Holy Spirit can enable the guilty soul to do this. The soul endeavours to put it off, till it is a little cleansed, and purified, and rendered more worthy of this love. It knows not how to believe such love to it as it is, so deformed and depraved. But this putting off in all concerns of the soul, is always most dangerous. In every thing, the sooner the matter is brought to a point the better. The kingdom of heaven suffereth violence, and the violent take it by force. The whole powers of the soul must be exerted in every step of the way to heaven. If we put the matter off now, will it be more easy sometime hence? In no degree: but the difficulty will daily increase. So I have always found. By not bringing things to a point immediately I have found my soul insensibly weakened, grow more indifferent and less earnest about the matter.—But the believer cannot but have found and daily finds this truth abundantly proved to him, that is, that as he believes in God's love to him, as a guilty depraved sinner, so do all the graces of the Spirit thrive and grow, or wither and decay. May the Lord keep my eye of faith strong, and give me divine light to look with more open face

and with more steadiness on the face of Christ, the glass by which the divine image is to be seen and viewed by us sinners."

*Walking with God.*

"Dec. 21. Communion with God is frequently set forth in scripture by the words—*walking with him*. They express every thing that a Christian either does or enjoys whilst in this world. His employment is *walking*; and his happiness proceeds entirely from him with whom he walks, that is, God. Walking implies life, strength, activity and a way to walk in. There can be no such thing as walking without these four things.—By nature we are *dead* to God and alive in sin. While in this state we are walking indeed, but not *with* God but *from* him, and in sin. That we may walk with God, we must have *another life*, we must be born of God. Then we become dead to sin and alive unto God.—To walk in the narrow way, there must be *strength*—health and vigour of soul; no lameness or halting, but perfection of parts and uniformity of course. The understanding must be clear, and the inward man freely and earnestly breathing after God and the things of God, and also free from the incumbrance of worldly lusts. Care must be taken that Christ be continually the bread of life, and that we be daily partakers of the sincere milk of the word. Otherwise, our life will be weak and languishing, unprofitable to others and uncomfortable to ourselves, and we shall be totally unfit for any holy exercise, for any spiritual work; for striving against corruptions and resisting the devil: there can be no walking, no progress in the spiritual life; there may be some faint weak desires; but they will die in the birth, there

will be no strength to bring forth.—Where there is strength, there will be *activity*. Continual exertion is as indispensably necessary to keep the soul in health as it is for the body. There is no other way to preserve and increase the strength we have already attained or to make any progress in the divine life. Spiritual life and strength are given for this very purpose, that we may always abound in the work of the Lord. Spiritual sloth, if indulged, will infallibly ruin the soul, at least it will speedily ruin all its strength, peace and comfort: and instead of the graces of the Spirit, sensual lusts and corruptious will inwardly prevail, and disorder the whole soul as bad humours the body. The mere form of religion may perhaps be preserved, but all walking and communion with God will be entirely over. To walk with God, there is required a readiness of mind to engage cheerfully in any thing he commands and to follow him whithersoever he leads, whatever obstructions there may be in the way and whatever self-denial may be required.—a willingness to shake off sloth, to part with our own ease and to give up ourselves to God and his work. Indeed a soul that is healthy, vigorous and strong, finds neither comfort nor happiness, but in doing something for God. Though the believer does not enquire what he shall do to be *saved*, yet he is sedulous to know what he shall do to *glorify* him who has graciously and freely saved him.—The *way* is Christ. It is a *new* and *living* way. In him only we meet with God; and as we walk in him, we walk with God. “As ye have received Christ Jesus the Lord” says the apostle, “so walk ye in him.” We may walk indeed and exert ourselves much; but if we walk not in him, we are after all walking *from* God and *from* heaven,



and to eternal misery.—Let me especially remember one thing—That those only who walk in Christ walk with God.”

It is not usual in the present day, for people to go far to hear the gospel. A mile or two is considered a great distance. Four or five miles are viewed by many as a sufficient excuse for neglecting a place of worship altogether. This of course is the case only with those who are strangers to spiritual things. But the hunger and thirst for divine blessings are not now so great even in real Christians, as they were in former times. What would we in the present day think of going fifty or sixty miles to hear the gospel preached. Such was the case formerly; as it will appear by the letter we shall next introduce. When the late Rev. Dr. Rowland by the mighty powers of his extraordinary eloquence roused some of his countrymen from that lethargy into which the whole country had sunk as to religion, such was the value attached to his preaching and such were the benefits derived from it, that many flocked to hear him from every part of the principality. There were on some Sundays at Llangeitho, the place of his ministry, persons from almost every county in Wales. On sacrament Sundays, which were observed monthly, the multitude assembled was immense, filling an area of about *sixteen hundred* square yards. The communicants every month were between *twelve and fifteen hundred*, and sometimes nearly *two thousand*. Those from great distances could not regularly attend: and therefore all who belonged to the communion never attended at the same time. One or two sermons from this great and good man, it seems, fully satisfied them for the toilsome journey of fifty, sixty, seventy or eighty

miles, (for many of them came on foot) so that they went home rejoicing and often made the hills and valleys echo with their hallelujahs.—These facts sufficiently prove his great talents as a preacher. An aged wellknown clergyman, now resident in England, who has heard the greatest preachers in this country, has often said, ‘that he never heard but one Rowland,’ meaning thereby that he far excelled all that he had ever had the opportunity of hearing. But we are diverging from our point.—Parties from Bala, about sixty miles or more from Llangeitho, from twenty to thirty in number, some on foot, and some on horseback, were often going there. The lady whom Mr. C. afterwards married, occasionally formed one of the company. The following letter was written to her after her return.

“ Dec. 25. I am glad that you returned safe from Llangeitho. Now that you *are* returned, I am *very* glad that you have been there. I join you most heartily in wishing I had been there also. The remembrance of the sermons I heard there six or eight years ago, does me more good than any thing I have since heard. When at school at Carmarthen my excursions there in the holidays, twice a year, were more profitable to me than all the sermons I heard in the intervals between. I have therefore every possible reason to think highly of that great and good man of God. It was a great disappointment to me not to hear him last summer: and there is nothing I so ardently long for as seeing him before he dies. I thank you much for the excellent account you have given me of his sermon. I can evidently trace that great man in the outlines you sent. And there is also something of the Llangeitho taste and relish in the second edition given by you. I evi-

dently perceive that you have not been there in vain ; but that your journey answered the purpose. A spiritual blessing is worth obtaining, were we to go for it on a pilgrimage to Jerusalem."

**SECT. VI.—***Diary and Letters during 1783 till the month of August of the same year.*

There are no thoughts in the Diary on the first day of this year: the only instance of neglect during the time it was written. Intervals of inattention are incident to the most active minds. The most sedulous occasionally let pass unnoticed seasons and opportunities capable of being advantageously improved. This never happens without some loss to the spiritual interest of the soul ; as the neglect of attention to any worldly concern is to our worldly advantage. Labour and profit, attention and improvement, are as connected and dependant on each other in spiritual as in temporal things. "The labour of the righteous tendeth to life." "The hand of the diligent maketh rich." Such is our proneness to neglect or forget improveable opportunities, that it is well sometimes to have customs or usages to obtrude them on our attention. This is the case in some parts with respect to new year's day. Divine service is usually had on the occasion. And for several important seasons of the year, particular services are enjoined by our church ; which is of no small advantage, being means of conferring great benefits and of preventing that forgetfulness so incident to our depraved minds. We shall begin with the Diary.

*The good and fruitful ground.*

"Jan. 15. That grace may thrive and grow in

our hearts, and that we may abound in all the fruits of the Spirit, it must have *full* possession of our hearts, it must grow *singly* there, with no "root of bitterness" growing up with it. Hence in part the church is called "a garden enclosed;" where nothing is permitted to *grow* but what is planted there for real *use*, profit and delight.—The seed of God's word will not grow together with "cares, pleasures and riches;" but only in a *single* heart, which is entirely appropriated to it only. It is not the passing of these things through the mind, that prevents the growth and perfection of grace, but their taking *root* there and growing as in their own proper soil, peculiarly suited to them. "Cares and riches" do often fall in the way of a Christian: and he is sometimes obliged to handle these "thorns" to his great uneasiness. But they must be carefully kept *out* of the heart, that no such bitter roots may *grow* there. The thorns and briars exhaust the soil and prevent the influences of the sun. Though the good seed may have taken root and grow, yet it will bring forth no fruit unto perfection: there will be only appearances of fruit in the ear, but no real grain. If the cares, or the riches, or the pleasures of the world, no matter which, whether singly or together, are rooted in the heart together with the word, the fruits of the Spirit cannot thrive. Can love, joy, peace, grow with the riches, pleasures and cares of this world? No: they are as different and as opposite to each other as light and darkness. Who has ever yet seen meekness, patience, longsuffering, goodness; gentleness, temperance, &c. growing and thriving with such "thorns and briars?"

"We may have been enlightened and may have tasted of the heavenly gift, the good word of God, and

the powers of the world to come; yet if after all this rain from heaven, we bear thorns and briars, we can receive no blessing from God, but be nigh to a cursing. The only soil which produces fruit is "the good and honest heart," the enclosed garden, well cultivated and manured by the heavenly husbandman. It is not like the wayside where the seed is trodden and devoured by birds: but where it is *kept*. Nor like the stony ground hard and shallow; but the word is *understood* and *received*; it enters deep into the heart, is rooted and fixed in its very centre; and being so deeply rooted, it cannot be plucked up by satan, nor scorched by the heat, which instead of causing it to wither, makes it grow the faster. Nor is it like the thorny ground, where no fruit grows to perfection; but is free from thorns and briars, cares, riches and pleasures of this world; which though they may necessarily at times engage the mind, are not allowed to take root in the heart.—The fruits of the Spirit only prove the heart to be good and honest. Where there is no love, joy and peace, there is no good soil.—Where these fruits grow, they grow *singly*; nothing else can spring up with them.—O for a single heart and a single eye! Without this we are unstable in all our ways, uncomfortable and unfruitful, making; it may be, a fine appearance, but bringing no fruit unto perfection."

*Strength according to the day—Continual progress.*

"Jan. 20. The believer marvels no less than his enemies, that he, a poor, weak and contemptible creature, should have been able to stand his ground so long and persevere in his course. He has been often fearful that all was over with him. He being so weak and his enemies so strong, he has often expected to be cast down

to rise no more. But there has been always grace to help in time of need ; and he still goes on from strength to strength. Though he is going on from one temptation to another and from one difficulty to another ; yet he is also going on from one strength to another. Wherever he meets with a difficulty, he meets also with help exactly proportioned to it. He has not the strength of to-day to encounter the difficulties of to-morrow ; but when to-morrow comes, he finds strength sufficient for him. He is still going on to strength as well as to difficulties, and to what is equal to the day and to its evils. Thus the righteous lives daily by faith. He is *scarcely* saved : he has just strength enough, but none to spare. Indeed we want no more than *daily* bread for our souls as well as for our bodies. In spiritual as well as in temporal things, we are to take no thought for the morrow : for the morrow, when it comes, will take thought of the things of itself. To think for the morrow, is to anticipate its evils ; as if the evils of to-day were not sufficient and as much as we could bear. We must remember the promise—"As thy days, so shall thy strength be." If therefore we anticipate to-day the evils of to-morrow, we must grapple with them in our own strength ; for God has promised only strength sufficient for the evils of to-day. For bread and strength for to-day we have the sure word of promise to depend on, even *sufficient* for our greatest need. This is enough for our peace and comfort. If our journey will not be at an end to-morrow, we shall still have strength to support us under its evils. Our Saviour compares the increasing supplies afforded by the Spirit daily to the believer, to a "well of water springing up into everlasting life." It affords supplies enough for to-day, so it will for to-morrow ;

yea, it will spring up into everlasting life. Though we dry up the streams of to-day, yet the well itself can never be exhausted: it shall be in us, and will to-morrow spring up as abundantly as ever. It is an inexhaustible well: therefore the believer's supplies of strength and comfort can never fail; but from strength to strength, from faith to faith, he will go on in holiness and in the divine life, till he appear before God in Zion. This view sets forth beautifully the believer's perseverance in opposition to temptations and difficulties, and also his continual progress in holiness: he goes on from strength to strength.

"But this is not all; for the apostle tells us, that he goes on too "from glory to glory." His glory has a daily addition made to it. The sight he hath of the glory of the Lord becomes still clearer; and the effect on himself is greater; it is from glory to glory. He sees new glory in the person and offices of Christ. The truths of the gospel become through the increasing light of the Spirit daily more glorious. And in proportion as he discovers new excellencies in these transcendent and unsearchable mysteries, he is himself changed from glory to glory by the Spirit of the Lord. He is cast, as it were, into the mould of the gospel; and his soul is more and more transformed by every renewed impression. What he has already seen of the Lord's glory, makes him long to see still more. He sees glimpses of greater glory still, which he wishes to attain to. And when his desire is obtained, he rests not, but would still go on to glory. He digs deeper and deeper into the unsearchable riches of Christ. He would comprehend more fully what still he finds passeth knowledge. To make progress, to go on from

glory to glory, is what he daily studies. The knowledge of Christ never grows old or stale, but still new, refreshing and more glorious. It is only in this way that the believer can daily be changed into the divine image: it is by seeing by faith the glory of the Lord; and his growth in holiness depends on his growth in the knowledge of Christ.—Great was the glory which I saw, on this ever-memorable day, (see page 6) in the doctrines of the gospel and in the person of Christ: and through mercy I hope I can truly say, that I see abundantly more excellency in the knowledge of Christ Jesus now than I did then. Through infinite mercy I have gone on from strength to strength, and I hope also, from glory to glory. But I find a more earnest desire than ever of leaving what I have attained to, of forgetting things that are behind, and to press forward. Blessed be the Lord for what I have seen and do enjoy. But O still for more! Lord, fill me with all thy fulness.”

Few Christians can speak from the heart the language of the following extracts from the letters of Mr. C. to his intended. We generally think far too highly of the riches and honours of this world: and why? because we know but little of the value of eternal riches and of that honour which comes from God. Mr. C.'s sentiments on this subject exactly corresponds with those of the late venerable Mr. Scott, who, as it appears from his Life, would not even hear of any intention on the part of his sons, to marry what is called a lady of fortune, being deeply convinced of the danger which always attends worldly riches.

“Feb. 10. I really rather dread than seek great things for myself. Worldly things and earthly great-



ness never did good to the soul of any Christian : but they have been the ruin of many thousands. Whatever we have beyond " food convenient for us," is almost sure, in a more or less degree, to become food to our lusts. Riches are a talent, which I am, for some time past, so far from coveting, that I dread the possession of them. The abuse, I fear, of the little I have, brings guilt often on my conscience. Why should I then covet more of what makes me unhappy in the proportion in which it increases? My heart deceives me much, if in any way I look after or seek for such things. There is nothing of an earthy nature I desire so much as to be united to you ; nor any happiness or glory in the world but that of living to God, where and how he pleases."—And in another letter he says, " The idea of marrying a great fortune, as they call it, is so detestable to me that I cannot bear to hear any body talk of such an abomination." This language is strong : but what he had no doubt in view was marrying *mainly* for the sake of money in the absence of other reasons which should ever prevail in forming such a connection, —a conduct, especially in ministers, which deserves the severest censures that words can convey.

Every Christian has abundant reasons to complain daily of his manifold short-comings, and often of the insensibility of his heart : but he may carry his complaints too far, at least he may be satisfied with making them without striving against the things which cause them. He may look at the dark side too much, without taking sufficient notice of the bright one. This evidently was the case with the person to whom the following letter was written.

" March 14.—You say that you are *without all*

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*sense and feeling in religion.* I might ask you as the Lord did Jonah—"Doeſt thou well to complain?" Is there not abundantly more cauſe to be thankful? Think of the Lord's goodneſs, love and mercy: and this will effectually give you both ſenſe and feeling. I often find myſelf in the frame of mind you deſcribe. But when ſo, if I can but take (and I have been often able) a ſmall obſcure view of the Lord's goodneſs to me ſo unfeeling a creature, then my heart begins to melt, and I begin to recover in ſome degree my ſpiritual ſenſes. It was ſo with me a few days ago, when theſe words of Elihu affected me exceedingly—"Behold God is mighty and deſpiſeth not *any*." Job xxxvi. 5. I did not know previously what to do with myſelf, feeling myſelf totally devoid of every thing good. But theſe words—"deſpiſeth not *any*"—ſo much affected me, that I could not but go to the Lord, notwithſtanding my coldneſs and inſenſibility; and repeated the words as my apology for coming. "Thou deſpiſeſt not any, and therefore I will and muſt come to thee." He did not frown upon me for my boldneſs, but filled me with good things.—Think as bad as you pleaſe of yourſelf; but be ſure to think well of God.

"Is there not a cauſe to think well of him? Doth he not give you food and raiment? nay, and innumera- bly more bleſſings? What bleſſings are theſe to creatures ſo ſinful as we are? What a heaven does the moſt miſerable of us enjoy here on earth, compared with that hell which we have all deſerved. Granting you are not intereſted in the inſtimable bleſſings of the goſpel (how big with miſery is the thought!) yet ſurely a creature who is fed and clothed comfortably every day has cauſe to think well of God. I have often

found, that to begin with these lesser blessings, when I doubted or faintly believed my interest in those that are spiritual, did me inexpressible good. And I have been enabled to ascend at last from the one to the other, and have in the end been filled with joy unspeakable and full of glory. We cannot dispute our interest in these blessings which we every moment enjoy. Let us behold his goodness then where we can ; and it will infallibly do us good. And the lower we are, the more will the Lord's goodness in every thing enlarge before our eyes. A cup of cold water or crumbs from the Lord's table will fill us with wonder and praise, when we are sensible that we are less than the least of his mercies, than the least of these, as we imagine, little blessings.

" Sometimes I think surely that a creature so utterly unworthy of every crumb he partakes, can never have the blessings of salvation bestowed on him. I seem to admire their glory at a distance from me, but how can they ever be mine ? I see they exactly suit me : they are the very blessings I want, and those of less value and excellency would not suit me. I view them—I cannot believe for joy and astonishment ! I see the hand of God holding them forth even to me. I would receive them and fully enjoy them ; but I find my heart too narrow to comprehend blessings so infinitely great and glorious. I long then to be clothed upon with the house which is from heaven, when I shall be able more fully to comprehend their immensity. O blessed be the Lord for his kindness to one of the least of his brethren ! Matt. xxv. O let us hasten to be forever with him ! I am tired of this world, because, for one reason, I cannot comprehend what I would fully

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enjoy. I am, as it were, grasping at infinity, and longing for an object which my soul is not sufficiently capacious to contain. I long to be out of this prison, that my soul may expand itself and be enlarged. O when shall I comprehend with all saints in heaven the height and depth, the length and breadth of the love of Christ! I know, I feel it passeth knowledge. In this boundless ocean may your soul and mine be forever drinking with joy and refreshment!"

No one could scarcely ever have less mixture of thoughts about the world and its affairs with religious subjects in his letters than Mr. C. Religion was his main and almost his exclusive concern. It was to him, and it ought to be so, especially to a minister, what a secular trade or business is too often to many a poor worldling, the absorbing thought, the centre of attraction to all the powers of the mind. His numerous letters contain nothing even of a worldly kind but what is viewed in the light of religion and made a subject of some useful remarks. This proves the prevailing bent of his mind, and shews the ascendancy which the one thing needful had attained in his heart.—Having previously spoken of "the single eye" which we should possess in all our concerns and proceedings, he thus writes respecting a *party who were going to emigrate from North Wales to America*:—

"March 26. I hope that those you hinted at as intending to emigrate to America, possess this single eye. It will be of more use to them in steering their course across the Atlantic than the polar star: and without it they had better eat barley bread or oaten cakes on the barren rocks in Wales. J. E. I suppose, is the captain of the host, the head of the emigrating

tribe. I hope he will go beyond the confines of the American Republic, that he may be sufficiently independent. A friend of mine a dissenting minister, (Reader,) in this country, who is about publishing the substance of a correspondence between him and me about some parts of the Revelation, imagines that America is intended by the wilderness in Rev. xii. 6, into which the woman, the church, is to flee at some future dreadful persecution, which is to come on the true followers of the Lamb. I could not help thinking of this observation, when your letter informed me that some of your good people were going there. If they go, I hope they will erect a standard in the name of the Lord of hosts, and not think that they are going there only to get rich and great. I should be glad, if the will of the Lord were so, to pay them a visit and see how they go on in the way towards Zion. As to the world, whether there or here, I doubt not but that they shall have food convenient for them, and more is not necessary, nor as far as I know, desirable."

To *improve afflictions* is one of the most important parts of the Christian's duty. They are sent by God for the very purpose of doing us good. They may be viewed as express messengers from heaven dispatched in an especial manner for our benefit. In this light did Mr. C. regard them. He speaks thus in his Diary:—

"April 15. How true it is that 'the keeper of Israel neither slumbers nor sleeps!'" He has his eye always fixed on his people and is ever watchful over them. He foresees every enemy and every temptation afar off, and provides a way of escape for the hour of temptation. How graciously did he lately lay his hand on me, that my soul might prosper! He provided a way of escape indeed! O that I could trust him, love

him and praise him more! I am overwhelmed with thankfulness for his gracious rod. How much more comfortable it is to endure any bodily affliction than to feel the workings of inward corruption. Who would not pray with one of the ancient fathers—"Give me the headach again rather than suffer lust to work and prevail within me." It affords me a comfortable proof that sin is sincerely hated, and that it hath not dominion over me, when I find myself thankful for any means the Lord is pleased to make use of to restrain and subdue it. Though the flesh suffers and the outward man is in pain and sorrow and in a manner decaying, yet I feel abundantly thankful, and rejoice to find that the inward man is strengthened and renewed.—Any thing, Lord, but sin!"—How seldom is bodily affliction viewed in this light! What do we hear from most but complaints and murmurings! If God afflicts with the gracious design of purifying us, of killing sin and of promoting holiness, which undoubtedly he does with respect to his people, how thankful should we be when afflicted: instead of complaining, we should rejoice; instead of fretting and indulging hard thoughts of the Almighty, we should more entirely confide in him under a stronger conviction than ever of his parental care and loving kindness.

We shall close this section with a few extracts from *letters* written at this time.

*The Divine presence.*

"May 6. I can with sincerity of heart adopt the lines you quoted—"Aed y ddaear ffordd yr elo,—Aed i'r sawl sydd arni eu bryd;"\*—and also add—"Digon, digon,

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\* Let the earth go wherever it may; let it go to such as set their hearts on it.

digon yw,—Dy hyfryd bresenoldeb gwiw.”\* It is indeed enough forever. In the enjoyment of it I expect all my happiness in this and in the other world. This only carried the saints of old through all their difficulties; and this constitutes their happiness now after having landed safe in the heaven of eternal rest. On earth they chose none besides God; and in heaven their language now is—“Whom have we but thee?” On earth he was their shield; and in heaven he is their exceeding great reward. Let us follow after them, confiding in the same God, treading in the footsteps of the flock and doubt not of obtaining the same rest with God.” Letter to Miss J—.

*The liberality and abundance of God's forgiveness.*

“May 10.—God giveth pardons and giveth them liberally; and he upbraids us not with our sins and unworthiness. It is well, my dear friend, that we have to do with such a God. Mercies and forgivenesses belong to him; not one mercy, but mercies that cannot be numbered to eternity. He is rich in mercy and his riches are unsearchable. He has forgivenesses also as numerous. He abundantly pardons. These mercies and forgivenesses belong to him in the same boundless extent as wisdom, power, majesty and glory. O let us daily keep up an intercourse with him, and deal in these precious blessings which we so much need.—This intercourse is as pleasing to him as it is profitable to us. He is not difficult of access nor backward to bestow his mercies: but he receives all who come with open arms and entertains them with joy and gladness. When

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\* Enough, enough, enough, is thy delightful and lovely presence.

the Prodigal returned, "Let us eat and be merry," said the father: "yea, it is meet," said he, "for this my son was lost and is found." He gave liberally, and upbraided not his son with his undutiful conduct. Once we find our Saviour upbraiding his disciples for not believing the glad tidings of his resurrection; and at another time, the cities wherein most of his mighty works were done, because they received not his message, and rejected his blessings. But never was it heard yet that he upbraided any that came to him for mercies and forgivenesses. No; but his heart is ever enlarged towards them; and he supplieth their wants with infinite delight. O for faith to keep up continual intercourse with this God of mercy." Letter to G—.

*The excellency of Abraham's faith.*

"May 13. I have thought much lately of Abraham's faith when he first began to follow the Lord. The Lord did not promise him the land of Canaan for an inheritance when he first called him from his own country. He was to forsake all and follow the Lord, without knowing whither he was to go or what was to follow in any respect. "He went out, not knowing whither he went." He rested on the Lord's promise, quite satisfied, that God would go before him and bless him. He knew not whither he went, nor what he was to meet with: but it was enough for him that God had said—"I will bless thee." How many graces shine at once in this obedience of Abraham! Faith alone is mentioned, because it was the root of all the rest. But do we not see also an eminent degree of self-denial, deadness to the world, singleness of eye, ardent love to, as well as great confidence in, God? Faith, where it is genuine, is never alone. Being the queen of



graces, all the rest give her attendance. When she cometh, like Gad, "a troop cometh."—Is it not our highest honour and happiness to be the children of faithful Abraham, heirs with him of the same *trials*, as well as of the same promise." Letter to Miss J——.

*Remonstrating with one in doubts and fears.*

"June 11. But why do you dwell still in the gloomy vale of doubts and fears? It is a most inhospitable country. Every thing in it dishonours God, and starves the soul. You have dwelt there too long. Haste away and bid eternal adieu to it. There is a more fruitful and delightful country before you; and you will there pull your harp off the willows and change your notes. Why fear? Why doubt? What cause is there for either? Is there not rather abundant cause to believe, to love and to rejoice. I really think myself sometimes the worst sinner that ever was. Yet, when salvation, "so great salvation," comes to view, I cannot but believe, rejoice and triumph. How can I doubt and fear when the Lord shews me love so free, so great, so immense? How can I disbelieve when he shews me a Saviour with merits so sufficient, with grace so full? And hath he not shewed these things to you? You cannot deny it. Pray for another and another view of them in their glory, and your doubts and fears will at once be banished. Do not harbour these guests, as if they were of any service to you. They never did any soul one grain of good yet; and I believe, never will. No; they came not from heaven; but they are the emissaries of satan, sent to disturb us. Believe, and bid defiance to corruption, to the world and to the devil. Why not believe, when God has given us a command to believe? It is the greatest command that God ever gave: and

disobedience to it is the very summit of sin and guilt. God the Spirit help you and me to believe."

Mr. C. had made arrangements to leave Melborn-Port at midsummer. His successor was a Mr. Owen, a clergyman of truly evangelical principles according to Mr. C's account. He entertained a high opinion of him as a minister likely to be useful. He expresses himself as in no small degree gratified in having such a person to succeed him. Had he not been successful in this point, neither his own conscience nor his friends, as he had frequently declared, would have suffered him to give up his situation. After having paid a visit to his old friend Mr. Griffin, at Little-Harwood, Bucks, and to his old friend, Mr. Mayor, of Shawbury, Shropshire, he went to Bala, Merionethshire, and soon after married the lady with whom he had for some years carried on the interesting correspondence, which has been partially given in the preceding pages. The delay had been trying to him; and yet beneficial. "You may suppose," he says in a letter to G——, "that an affair of a nature which I have had pending for so long a time, must have caused a good deal of uneasiness. So indeed it has. But on the whole it has done me much good in several respects. To mention but one,—it has caused me to apply to my studies more closely: for that was the greatest relief I found; because it necessarily kept my mind from dwelling on an object which at such a distance could afford me but little comfort."

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This chapter includes the period of five years. The incidents it records are but few: but the subjects it embraces, are varied, useful and important; calculated to interest such as are acquainted with the trials and

difficulties, comforts and enjoyments of the spiritual life. Others of course will find nothing in them at all suitable to their taste. The carnal mind cannot relish nor comprehend the things of the Spirit. Hence the enmity to Divine things; and hence also the charges of fanaticism, absurdities and folly often made by the men of the world. Let us bear with them: they know not "what they say nor whereof they affirm."

The experience of Mr. C. cannot perhaps be viewed as common. Few find the inward contest so hard, and few are favoured with such spiritual consolations. These two things in general go together. The sweet is by Divine mercy proportioned to the bitter. The lower we are driven by the sense of our depravity, the higher we are exalted by the view of Divine grace. From whatever causes, the spiritual conflict is evidently different in different Christians. It is essentially the same in all; but it varies in the degrees of its difficulties. This may be owing in some measure to the different cast of the natural disposition, or to a difference in the powers of the mind. Some have a stronger intellect than others, and therefore more liable to the operations of pride. Some excel in firmness; which when it exists in a depraved being, is obstinacy and perverseness. The more inveterate the disease, the stronger must be the remedy. To cut down a hard oak requires much greater labour than to fell down a soft willow. Not a little may be owing also to the circumstances of our situation, and station in life. These may be more or less suited to bear on our peculiar weaknesses, or to excite our strongest corruptions. To prevent combustibles from burning when fire is put to them, is very difficult; and to keep them separate when placed near

each other, requires continual vigilance. We may still perhaps attribute the difference to other things besides these mentioned, especially with reference to ministers. They in general experience the hardships of the spiritual warfare more than others. Being, as it were, the officers of the army, they are more attentively watched ; and their life or their capture becomes a greater object to the enemy. It is besides needful that they should be much exercised in the spiritual struggle, much acquainted with the workings of sin, the assaults of satan and the temptations of the world, that they may be capable of sympathizing with their people, and of administering help, instruction and comfort to them under their trials and difficulties.

But there is one more reason which may be stated. When God intends a person for some great work, he prepares him for it. He makes him know and feel what he is in himself, sinful, depraved, weak, devoid of every spiritual good and full of every evil. He brings to his view the depths of wickedness that is within him ; and suffers him to feel the power of temptations. In this way he effectually convinces him both of his sin and of his weakness, and that for the double purpose of making him abhor himself and to be truly humble, and also of leading him to depend entirely on his own almighty arm. When thus prepared he is in a fit state to be employed without danger to himself and without dishonour to his God, in any important service to which he is destined. Having a sufficient ballast, the ship may be committed to the sea with full sails. It will bear up against the swelled billows and the boisterous winds, and under the guidance of a skilful Pilot will reach in safety the desired haven. In this light may the case

of Mr. C. be viewed. He was destined by heaven for great and glorious services. He was now undergoing a course of hard discipline to fit him for his work. The success he met with in after-life, and the honour he attained, would have found in the pride of the heart too ready a combustible, which might have proved his ruin, had not that pride been previously mortified. He might have attributed to himself the great benefits of his exertions, had he not by experience learnt that in him dwelt no good, that of himself he could do nothing. For want of knowing previously the wickedness and deceitfulness of the heart and the great evil of sin, and the intrigues of our great enemy—for want of experience in combating with these foes, many have been ruined by popularity. Elevation will surely turn the head and make it giddy, except it be kept clear from the fumes of our natural corruption. If self and pride increase in proportion to our fame, a downfall will be the consequence. The reverse of this was the case with Mr. C.; self decreased, as his reputation increased. The higher he was in the public estimation, the lower he was in his own. The foundation of his humility was deeply laid: and it was laid no doubt during the first years of his ministry by the realizing views he had of his own sin and unworthiness. A tree planted shallow in the ground will be blown down by every wind: but if it be set deep, it will stand against all storms, and it will grow and flourish: the winds having no other effect on it but to promote its growth and fruitfulness.

But the difficulty of the spiritual contest was not the only extraordinary feature in Mr. C.'s character during this time. His joys, his comforts, and even his triumphs were also on some occasions singularly great.

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So realizing were sometimes his views of eternal things, so transporting the glimpses, with which he was favoured, of the glory of God as manifested in his Son, that his soul seemed too small to contain his joys, too narrow to admit what he ardently desired to possess. Discoveries already made created a strong desire for more. The foretaste he had of heavenly enjoyments made him often wish to 'know all,' as he expresses it, 'in another world.' The beams of redeeming love, darting into his soul, were at times so powerful, that he was overwhelmed with wonder and amazement, and more, if possible, than filled with gratitude and praise. The beauty of holiness appeared to him at times so attractive, that he ardently longed and panted for an entire conformity to the holy image of God. His breathings after holiness were no less intense than after happiness: indeed he did not expect the latter in any other way than by attaining the former. That such was at times and indeed frequently the state of his mind, appears evident both from his Diary and from his letters. The divine purpose was no doubt the same both in the deep insight given him into his own depravity, and into the unsearchable riches of the Redeemer. It was to prepare him for usefulness. And we shall presently see this well-trained soldier called forth into active service.

## CHAP III.

FROM MR. C.'S REMOVAL TO WALES TILL THE YEAR  
1804.—AGE 28—49.

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SECT. I.—*Diary and Letters from Aug. 20, 1783,  
to 1785.*

THE day he left Melbourn-Port is recorded in the Diary. It was the 23d June. The time that intervened between that and his marriage was spent partly among his friends in England and partly at Bala. The connection which he was about to form was much on his mind. He viewed it as important and prayed much for the divine blessing. Perhaps no man entered that state from better motives and for holier purposes. The state of his mind will be seen from what he wrote in his Diary on the occasion.

“Aug. 20, 1783. This morning I was married; and I hope I can with truth say, “in the Lord.” I have seen much of the goodness of the Lord both in the person he has bestowed on me and in his manner of giving her. The person is the most suitable of any I have ever seen. And the manner, in which she has been given me, was the best calculated to bring me to ask and receive her from my heavenly Father in a right spirit. Every obstacle in the way has been abundantly useful; and the delay, though to me exceedingly tedious, was most beneficial and absolutely necessary. The Lord will not allow his people to have the little of

earthly things, which he is pleased to bestow on them, in the same manner with worldly people. Trials, crosses and disappointments shall be sent to drive them to the throne of grace, and to bring them to deny themselves, to be resigned to his sovereign will, and to believe before they possess. They shall live in every thing by faith.—I do not know of any one, from whom, to my apprehension, I could expect more happiness. Yet, blessed be the Lord, I hope I can say, that I expect *nothing* from *her* ; but *every* thing from the Lord ; at least I endeavour to have a single eye to him. A single eye looks to the Lord *only* for every thing, and has his glory principally in view in the use and enjoyment of what he receives. Every grain of comfort or happiness, I hope to enjoy in the married state, I expect to come entirely from the Lord. And whatever crosses I shall meet with, I hope to receive them also from the same gracious hand. Whatever is good, is a gift that cometh from the Lord. If we continue to love and to study each other's temporal and spiritual welfare,—it is a gift which we must daily receive from him. However sincere and properly regulated our affection for each other may be for one day ; yet, if the Lord is not pleased to continue it, it will not be so another. I am thankful that the Lord has made us both in some degree sensible of this, and that we have been enabled cheerfully to commit all to his hand and disposal.

“ We expect the cross in faith ; and under every cross we hope for a blessing,—that whilst we are travelling together on earth, we may be also travelling together towards heaven. “ In the *world* ye shall have tribulation,” says our Saviour,—not in this or that place, nor in this or that state, but in the *world* ; whatever may



be the place or state you are in. But in every state and in every place, let us be of good cheer, for "he hath overcome the world." In every place and state we shall have "peace in him." O may I be enabled by faith to look from all and every creature to him, in whom the infallible promise assures me, that I shall have peace. All the promises centre in Christ: and to him we must look for their accomplishment. It pleased the Father that in him all fulness should dwell. Whatever therefore we expect to receive from God we must look to Christ, in whom it is stored up for us. "In me," saith he, "ye shall have peace." Not in any particular situation, not in the enjoyment of any earthly thing, not in the love and friendship of any creature whatever; no, but "in *me*"—in me it dwells—it is a treasure hid in me: to me therefore you must look for it. It is his gracious design to bring us altogether from every creature to look to him entirely for every thing—to bring us from all, that he may be our *all* in *all*. Not our *all* in some things, in some circumstances and conditions; but our *all* in *all*. Not *something* to us in every thing; but our *all* in *every* thing. An arm of flesh, whatever appearance or promises it may make, if depended upon, will surely in the end disappoint us: and in every thing except in God, we shall have tribulation in proportion to the trust we shall put in it. But in Christ there is peace and rest to the weary soul. No tribulation ever come from him; though it comes from the world on his account often. As we abide in him, so shall this peace of God, which passeth all understanding, possess our souls. This peace is in him, and when we are in him, then we are in real possession of it. In him may I dwell; on him and to him may I ever be enabled to live."

In the same month he wrote to his friend G— and gave him an account of an *association at Llangeitho*, and of his *marriage*. The letter begins with some pertinent observations on *social intercourse*.

“ I think of the time I spent with you with comfort. It is but too seldom that our social hours are so spent, that the review of them affords satisfaction in our most serious moments, when every thing is weighed between us and God. Shame and confusion in general, rather than comfort, accompany the reflection. When therefore I spend a little time with any of my friends, which has been profitable to my soul, I cannot but value it, and look on it with peculiar satisfaction. With what sorrow have I often parted with even pious and dear friends, when I reflected on the precious time, which might have been spent for the use of edifying, but which had been consumed at best in vanity, and perhaps in something worse. Being unwatchful, and unspiritual in our minds, corruption in one brings forth the corruption of the other, till perhaps before we separated, we were all become vain, foolish and earthly in our minds, wholly estranged from God, devoid of any sense of divine things and unfit for any spiritual service. I have much to answer for in this respect. May the Lord pardon me, and make me more watchful.

“ When I arrived here, I had the pleasure of finding all my dear friends well. And as soon as matters could be settled, attending an affair of that nature, we were married the 20th inst. In the mean time I attended an association of the Methodists at Llangeitho, Mr. Rowland's residence. There were at the association about twenty clergymen, and between sixty and eighty lay-preachers, though not all that are in the connexion.

You may suppose how glad I was to hear once more the old grey-headed Elijah proclaiming the deep things of God with that pathos, perspicuity and energy peculiar to himself. I heard him twice, and three clergymen besides, and also several lay-preachers, endowed with excellent gifts. Preaching began on Saturday and lasted till Wednesday morning ten o'clock. I shall add no more, but that it was good to be there."

The following paragraph from the same letter shews us the *state of religion then in the church* in the vicinity of Bala,—a correct specimen of what it was then, and of what it is too much still, everywhere in North Wales.

"I told you I believe that I was engaged to serve a church in this country. When I served it for two Sundays, a long letter was sent to me, genteely excusing my attendance for the future. Since that time I have been assisting Mr. Lloyd, who is but in a poor state of health. However last Sunday, the whole parish, with two or three of the principal inhabitants at their head, came to me and accosted me in a rougher strain than I ever have been used to before. They insisted on my preaching no more in their church; for they added—"You have cursed us enough already." I took every care that nothing but the plain simple truth should give offence: nor is there any thing else laid to my charge."—He concludes in a fine strain:—"What the Lord means to do with me, I know not; but I hope I shall know soon. I am comfortable and easy in my mind, and through mercy, am willing to be where, and to do what he pleases. I am happy to think that I am not at my own disposal. He is my Master, and I desire to be disposed of by him as his servant according to his own will. I bless him, his consolations are many, and his

promises still greater. I hope to live to him and upon him. Pray for me, my dear friend, that I may cleave to the Lord to the end with full purpose of heart, and may be found faithful in that which is committed to me."

The observations which follow taken from the Diary, were not intended to encourage any degree of excuse for neglect of exertions on our parts; but to teach where to look for continual help in *all* that we do. That we can do *nothing* that is spiritually good of ourselves, can never be too deeply impressed on our minds: but as soon as this truth relaxes labour and striving, diligence and importunity, it is abused; and what is meant for our good is awfully converted into the worst evil.

*"Without me ye can do nothing."*

"Sep. 11. How slow are we in learning what we are often taught by the word as well as by our own daily experience,—that of ourselves we can do no spiritual work. "Without me," says the Saviour, "ye can do nothing." He does not say, you cannot do some great things, you cannot work miracles, heal the sick, raise the dead, remove mountains, or stop the sun in its course; no, but "ye can do *nothing*." We have neither wisdom, nor power for even the smallest work of a spiritual nature. We are "unskilful" and "without strength." We cannot see, hear, nor speak to God or man, we cannot walk the path of life, or work the work of God; in short, we can do nothing without him. If we think of God at all in a proper manner; this thought must come from him. If we desire to enjoy his favour; this very desire in every degree of it must come from above. If we speak *for* him, it must be given us in that hour what to speak;

or our talk will be unsavoury and unprofitable, and administering no grace to the hearers. If we speak to him also, it will only be offering the sacrifice of fools, if not taught from above. "We know not what to pray for as we ought," saith the apostle. Though so eminent a saint, yet in this respect he puts himself exactly on a level with the weakest and most ignorant believer. "*We*," he says, including himself, "know not," &c. He had laboured abundantly in the gospel with great success, God had owned him wherever he went, he had wrought miracles and cast out devils,—yea, he had been in the third heaven; and yet after all, he confesses that he cannot of himself pray for one thing as he ought. He that could do all things through Christ that strengthened him, knows not of himself in any one single circumstance what to pray for as he ought."

"Our infirmities, even of the best of us, are so great and so numerous, that of ourselves we know nothing, we can do nothing, as we ought. It is the Spirit only that can teach us this, that can make us sensible of our infirmities. We must be humble in every thing while we live under his teaching, that we may make any progress in the divine life. We know not what to pray for but as the Spirit helpeth our infirmities. Prayer is the breathing of God's Spirit, acting on the principle of grace within. And we can no more breathe spiritually in prayer to God without the Spirit, than we can breathe naturally without air.—"We know not what to pray for as we ought." What we ought to pray for one day may not be what we ought to pray for another. Our wants change as our situations and circumstances change. We know not the present state of our own

hearts without divine light, nor what temptations may be before us for which we ought to be prepared. What trials, what difficulties may be in the womb of futurity, are to us utterly unknown. How can we know therefore what to ask to prepare us to meet them?—We may indeed pray for something, but it may be what we ought not to pray for, what if bestowed would rather strengthen than weaken our disorder. We have therefore need to take heed *how* we pray as well as how we hear, and beware lest we grieve the Spirit by rejecting his aids and uttering our own follies.—How tender and how gracious is our heavenly Father! Our ignorant babblings he calls by no harsher a term than “our infirmities.” However foolish they may be, yet if they proceed from a humble heart, he is not displeased to hear them; but graciously pities them and sends his Spirit to help the infirmities of his poor ignorant children and to teach them better.”

He then speaks at some length of the Spirit as “in every view qualified for his office:”—that his unchangeable love leads him to “bear with our infirmities with divine forbearance, to teach us patiently by little and little, and to draw us on as we are able to follow,”—that “he fully comprehends our wants,” being able to “search the heart,” to unravel all its deceit, to fathom all its wickedness however desperate, to penetrate every corner though it may be as dark as hell, to find out every evil, however disguised, and to unmask and shew it in its own colour; and must therefore be intimately acquainted with all our wants, diseases and infirmities;”—and that he “also knoweth all the rich stores whence our wants are to be supplied, “searching” as he does “all things, yea even the deep things of God,” being

an infinite person, possessed of a mind infinitely comprehensive, perfectly understanding the mind, will and purposes of the Father and Son, and all the unsearchable riches of grace and mercy provided for sinners." Having thus spoken of the Spirit's qualifications for his office, he shews the importance he attached to the duty of *studying* in a proper spirit and with right views what is revealed respecting the character and offices of the Father, Son and Holy Ghost.

*The benefit of studying the doctrine of the Trinity.*

"How incontestably do the foregoing considerations prove the divinity of the Holy Ghost! Would it not be blasphemy to say of any creature that he "searcheth all things, yea the deep things of God." Is it possible that any Antitrinitarian can enjoy any of the blessings or consolations of the gospel? Let others believe and say what they please, the doctrine of the Trinity is the foundation of all my hopes, the life and soul of all my comforts. The more I study it and meditate on it, in connection with the gospel-scheme, the more of heaven I find in my soul. I can freely and heartily join with the great and pious divine who says—"It is much to be lamented, that believers in general take so little pains to get a clear knowledge of the doctrine of the ever-blessed Trinity. For want of which their faith is unsettled; and they are liable to many errors both in judgment and practice. I would therefore most earnestly recommend it to all who are weak in faith, to be diligent in hearing and reading what in scripture is revealed concerning the Trinity in Unity, looking always up for the inward teaching of the Holy Spirit."—The influence of the Spirit must indeed teach us this as well as every thing else to any effectual pur-

pose. A barren speculation about these things is as different from the teaching of the Spirit as darkness from light. I find daily that I may as well endeavour to take up the waters of the ocean with my pen, as to comprehend spiritually in the smallest degree any of the "deep things of God," without his teaching, who "searcheth all things."

Being now unemployed, having been deprived of the curacy which he first had, he was by no means easy in his mind. One so impressed with the value of souls and so deeply sensible of the responsibility of his office, could not but be uneasy. His letter at this time to his friend W——, shows this to have been the case with him. It discloses the *strong desire he had to continue in the Church*, and the *perplexity of his mind* on the ground of his failure to get employment.

"Sep. 29. I am now waiting to see what the Lord has to do with me, making use of every means in my power to procure some place in the established church to officiate; not for the sake of any emoluments I might have, but from a principle of conscience. I can live independent of the church; but I am a churchman on principle, and therefore shall not on any account leave it, unless I am forced to do so. But you can well conceive how disagreeable and uncomfortable it is to be doing nothing. I never felt before in the same degree the force of these expressions—"Woe is unto me, if I preach not the gospel." I feel that a necessity is laid upon me; and that my life would be perfect misery, without engaging in the work with all my powers."—He then dwells on the need which ministers have of the *continued teaching* of the Spirit, that they may be able



to teach others, and concludes by referring to the awful sin of *lukewarmness*.

“ But, my dear friend, who is sufficient for these things? Unless *continually* taught by God, we are no more fit or able to preach the gospel than a blind man to be a guide, or a dumb man to teach languages. St. Paul was sent forth to bear witness to those things which he had seen, and to those things in which the Lord *would* appear to him. It was not sufficient that the Lord had appeared to him; but it was necessary that the Lord should appear daily in those things which he was to testify to others. When the Lord appears to our souls in divine truths, he teaches us more in one quarter of an hour, than ten thousand years’ study without his teaching. None can teach like him. When the Spirit teaches us divine truths, then we see them as they are, in their own glory and excellency; and we are changed into the same image from glory to glory. This keeps life in our souls, and prevents the power of godliness from dwindling into a mere lifeless, inanimate form. May the Lord keep me in this school while I live. I dread more than death to be turned out of it, and to become a mere walking, talking skeleton in religion, as Doctor Owen very emphatically expresses it.

“ There are none, I believe, who dishonour Christ and his grace more than such dead carcasses. He spues them out of his mouth. In temptation, the Lord, who is compassionate, pities us. In persecution he suffers with those who are afflicted. In sudden and unexpected surprisals, he intercedes for his people. But in a cold lifeless frame, he severely threatens: “because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth.” Words enough to make the best of

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us to tremble ! If spued out and abhorred by him, to whom belong mercy and compassion, where can we go for comfort ? Who will receive us ? None, doubtless, but those who are in the like frame of mind with ourselves.—My dear friend, I hope you will pray for me. I am endeavouring to commit all to the Lord and to possess myself in constant readiness to follow him wherever his Providence may lead.”

Shortly after this he obtained a temporary employment at Shawbury in Shropshire. He commenced his services there about the middle of October, and continued there till some time in January in the following year. Rather than to be idle he would serve a church at the distance of between forty and fifty miles from home. Bala was his residence, though he would occasionally spend a week or more with Mr. Mayor, the incumbent of the parish. This appears from his letters, while he was employed there, to Mrs. C. When he made any stay, he usually wrote to his dear partner. The ardour of affection which his letters display is remarkable : and it was not temporary ; for it continued during life. His correspondence with her before and after their union, and during the whole period of it, shews a degree of attachment by no means common. The endearing terms in which he addressed her underwent no change, except it be the adoption of such as were more endearing. The main ground of his love was religion : and as that shone brighter and brighter in her, his love increased rather than diminished. All attachments, not founded on what is permanent and progressive in excellence, are sure to decay. There is nothing that can so closely unite man to man, as that which unites man to his God, which is true religion.

What next follows corresponds with what Mr. C. had before said respecting the benefit of *studying practically the doctrine of the Trinity*. It is a part of a letter to Mrs. C. while on a visit at Chester.

"Oct. 7. I hope the Lord has preserved you on your journey. I cannot but be anxious for your safety. But it comforts me to think that you are under the custody and care of one who is always near and is able to protect you effectually, and who loves you infinitely more than I do or can. O, my dear, it is worth while to be the objects of his love. He is so rich, so powerful, so unchangeable, and so near at all times and in all places, that those who are the objects of his love, cannot but be inexpressibly happy and infallibly safe.—I firmly believe that nothing so effectually promotes holiness as a true belief of it to us in particular. I have found this afternoon more comfort and joy than I have experienced for some time past, by reflecting on the love of each of the divine persons engaging themselves respectively to accomplish the work of redemption. The Father loved us freely and gave his Son. The Son loved us freely and gave himself for us. The Holy Ghost loved and still loves us freely and comes to sanctify and comfort us and to dwell in our hearts. The love of the Spirit dwelt upon and affected my mind most particularly. As no unworthiness prevented the Son of God from coming to redeem us, so also no depravity prevented or prevents the Holy Ghost from coming to sanctify and comfort his people and to dwell forever with them. He has loved them freely from eternity in their sin and abomination: he therefore comes to them and abides with them forever. Christ came freely to do all for them: and the Holy Ghost comes as freely to

do all in them ; and all his workings in them are infinitely free from beginning to end. May the Lord help us to believe this. I experience the difficulty of it this moment. This single consideration is all my present comfort when I think of the great work I am engaged in—"The Spirit can do every thing, and he works freely."—The thought of being an instrument in his hand is comfortable indeed: but to think of the ministry without that, is beyond expression dark and dismal. I doubt not but that you, my dearest, pray often for me. What shall I say? Have I not an Advocate with the Father also? a blessing worth ten thousand worlds."

The following portions of two letters written from Shawbury to Mrs. C. at Bala, embrace very interesting subjects, which are handled in a very interesting manner.

*Divine guidance and direction.*

"Oct. 24. Effectual fervent prayer performed great things in former days: it is as effectual now as then; for God is the same and as ready to hear. Let us continue to pray and have a single eye to him; and I am sure that we shall be guided in the right way. "He that trusteth in the Lord, mercy shall compass him about. Whatever we trust in him for, mercy is sure to bestow it. However unworthy, poor and despicable, yet if in the midst of all misery and in the face of all sin, we trust in the Lord, mercy is ready to attend us, help and relieve us: it will compass us about; it will be before and behind, to lead and protect; on the right hand and on the left, to keep us from every evil, and from wandering out of the narrow way. This mercy which thus encompasses God's people, is as rich and omnipotent as God himself; it has all grace to bestow, all power to protect, and all wisdom to guide. All the

attributes of the Deity are in this case at the command of mercy. If the poor, blind sinner wants direction, mercy has divine wisdom at command for his relief. If he wants strength and protection, divine power is equally at her service. And if he wants consolation, all the grace which the heart of the Father contains, and all the merits which an infinite Person could procure, are all at her disposal. This mercy, thus furnished, encompasses those who *only* trust in the Lord. It is not said,—Those who are eminently holy, eminently useful, who have done and suffered much for the Lord, (though they are not excluded) but, “him that *trusteth* in the Lord.” Though sensible of the greatest guilt, depravity and misery, though they abhor themselves and are ready to sink into the earth under a sense of their vileness; yet mercy does not despise them, but embraces them. Well might David say—“Blessed is the man that *trusteth* in the Lord.”

“I have found much of the divine *presence* with me to-day. I could say with David—“As the hart panteth for the waterbrooks, so longeth my soul after thee, O God.” I had two things principally on my mind:—1. That I should have his presence with me whilst in this wilderness;—2. That he would guide me and enable me to live to him whilst I live. I saw inexpressible happiness and glory in these two things. What are all earthly things to be compared with them?”

*How husband and wife are to live religiously.*

“Oct. 26. I hope the Lord will continue his tender mercies to us in an increasing degree. We must not forget him, lest he forsake us. We are no more to each other than he makes us; nor can we have any comfort from each other but what proceeds from his

blessing and influence. I believe we are both guilty in not studying to have spiritual things more the subjects of our conversation in private. I hope nothing in me is a cause of restraint on your part. If it be, be sure to tell me. For my own part I am not in the smallest degree straitened towards you. But an unwatchful frame of mind, together with a fondness for you, insensibly carry away my mind and thoughts. Let us endeavour to watch and pray more for the future. We ought to watch over each other as over our own selves, and endeavour to give a helping hand to resist and mortify every corruption that may seem on any occasion to make its appearance. May the Lord teach us to live together in his fear, to his glory, and to our mutual edification as well as comfort. I believe that praying often *with* as well as *for* each other, would be some means, by the blessing of God, to keep us in a holy and spiritual frame when together, and make us more ready for spiritual conversation."

There is nothing written in the Diary for October and November, and only one article for December, which is on the necessity of waiting God's time for what we ask. Its length prevents its insertion. We shall therefore proceed to what it contains on the next new year's day.

*Thoughts on the first day of the year.*

"Jan. 1. 1784. Another year is past. When I reflect on it, I find more comfort in considering what Christ has done *in* me than what I have done *for* him. I can perceive that his hand has been upon me, giving me to see a little more of the total sinfulness of my nature, and the exceeding sinfulness of sin, its deceit and guile. I have not been also without some glorious

views of Christ in his person and offices ; more so than I ever experienced before. But alas ! how little still do I know of these profound mysteries—the mystery of iniquity and the mystery of godliness. I ought to be low in the dust. But blessed be the Lord, he continues to give me a little divine light, I hope, in an increasing degree. But O ! how little have I done *for* him. I ought in this respect to be ashamed and confounded indeed ! I long to be as Christ was here on earth, “ *always* abounding in the work of the Lord.” If I live another year, I hope a double portion of the Spirit will enable me to double my diligence. There is nothing in this world I desire more than to spend and to be spent for the Lord. I begin to ask it of the Lord as a favour. May he direct and strengthen me. We must not only be supplied with strength to work, but also be taught continually and be directed *how* to work and *where* to work.

“ Being the servant of another, I ought not in any thing to follow my own will, pleasure or wisdom ; but in every thing follow the will and pleasure of God. But that I may thus deny myself and be willing to be led where self would not at the pleasure of another—I must first be made a child ; else I cannot submit to this. However I cannot work the work of God comfortably till this be the case. I shall never choose the work of the Lord as my only employment and happiness, till his will is mine. A readiness to do and suffer his will, at all times, is the true spirit of a Christian. But the power of God immediately and directly influencing our minds can at any time produce this. It must be every day a day of God's power to make and keep us willing—willing to deny ourselves and follow him. Psalm cx. 3. I endeavour to look to

Christ Jesus for continual renewed strength to live to God this year, if I live so long.

"I see that the world, the flesh and the devil are against me; but I hope in the strength of grace, having on the whole armour of God, to go on conquering and to conquer. It comforts me to think that Jesus Christ is the same yesterday, to-day and forever,—the same this year as the last—the same in his gracious purpose of saving sinners—the same in love and mercy—the same in wisdom and power, and is as willing and as able as ever to save and help his people in every time of need. It refreshes the soul in the midst of all discouragements to look to him in the glory of his person, and in the sufficiency and fulness of his offices and grace. May the Spirit of God keep my mind fixed steadily on him, as one "made of God to me wisdom, and righteousness, and sanctification and redemption;" and enable me to live on him by faith as my all in all—my all in all my wants—my all in all my difficulties. There is no living to God without living by faith on the Son of God: and in proportion as we do the one, are we found also doing the other.—I have the year past undergone a great change both as to my state and situation: and I trust I can say that I have in all seen the invisible hand of God directing me. It is difficult to wait the Lord's time, when our time is come. But there is nothing more safe or more comfortable than to see the cloud moving before us. Till then waiting is the greatest speed that we can make. But faith must work this patience in us. "He that *believeth* shall not make haste." May the experience of God's past dealings with me work this faith and patience as well as hope in me more and more."



The 20th of January is again noticed. "O ever-memorable day when the Lord appeared first to me in the glory of his grace! What a heaven will it be when I shall see him as he is, without intermission, in the glory of his Majesty and love! My soul longs for the blessed time. Hasten it, Lord. Till then, strengthen faith and patience that I may endure unto the end. Amen."

The state of his mind at this trying season when he was looking out for some permanent employment, may be seen by this passage in a letter to Mrs. C:—

"I found this morning an earnestness of spirit in praying for us both, more than I have found for some time past. I felt most fervent breathings for grace to enable us to live in the frame of our minds *near* to the Lord, and to glorify his name in the whole tenor of our lives. I am indeed no day without these desires in a weaker or stronger degree: but sometimes my whole soul is, as it were, taken up with them. Whilst I am looking out for a church, we are not without danger—at least I do not find myself so—of being influenced too much by *unbelieving* and *worldly* motives. A single eye and a simplicity of spirit are difficult to be attained, and as difficult to be kept. May the Lord keep us from every evil."—Is it wrong or improper to communicate to each other an account of the state of our minds in spiritual things? Some perhaps would view this as objectionable, savouring of boasting. It may no doubt be done in *such* a way as to be so: but it may also be done in a manner as not to be liable to this objection. How do men act in worldly things? They tell one another their views and feelings, their expectations and fears and the state of their circumstances. And why?

To draw sympathy, to solicit help, or to communicate pleasure and satisfaction. Why may not the same reasons justify the same thing in spiritual matters? Besides this, the very act of recording our views and feelings is a means of rendering them more permanent. To write down what we have experienced, impresses it deeper on our minds, and frequently recalls into exercise the former operations of grace. There is a false delicacy too prevalent on this subject, which is nearly allied to that worldly politeness which proscribes every conversation which at all bears on what is serious and spiritual in religion. But let a Christian be a Christian wherever he is. The worldly man is worldly at all times. He is at all events consistent and faithful to his ruling principles. Shall he in this respect excel those who profess principles higher, better and more glorious?

The possession of superior advantages does in general engender laughtiness and pride. Riches, honours and talents are scarcely ever found unconnected with them. This proceeds from the ignorance and depravity of man—ignorance as to the source of all that he is and possesses—and depravity in giving way to feelings which partake so much of the nature of him who is the father of all evil. Spiritual blessings, which constitute a superiority infinitely greater than any worldly things, inspire no pride, but on the contrary destroy it. He who enjoys God's favour and a hope of inheriting a kingdom that fades not away, is not ignorant of the difference—of the unspeakably great difference between him and the men of the world. He possesses what he would not change for millions of worlds; and yet instead of being proud and haughty,

he is meek and humble, exhibiting such lowliness of mind as if he possessed nothing and expected nothing. Some indeed *fancy* that they have a share in the Christian's possessions and hopes, and are swelled with pride and look down on others with a supercilious contempt. But the very feelings they harbour prove clearly that their religion is vain, a shadow without the substance. The *real* possession of divine things is productive of the very opposite effects. Humility and deep humility is the most *prominent* feature in the character of a true Christian. What in part produces it will be seen from the following extract from Mr. C.'s letter to his wife. Having alluded to some whom he knew, who apparently *lived in ignorance of God*, he thus proceeds:—

“When their worldly goods and comforts depart from them, I fear they may say with Micah, that “their gods are taken away also.” How distressing the thought! What can be more so! O what wretches are we without God in the world! Sooner or later, all things that sinners trust in and from which they derive their comforts, will be forever taken away from them. And then naked and destitute of every comfort they fall into the hands of the living God, guilty, appalled and self-condemned. What reason have we to rejoice if we have known any thing of the Lord, and experience any tokens of his continued love to us! And why hath he made any difference? Why us and not others? Were we not in the same gall of bitterness and bond of iniquity? Were we not hating God, loving sin and the world as much as others? Nay, wherein did we differ from the chief of sinners? And take away the grace of God, by which we are made less than the least of all saints, wherein do we now differ? Do not

we feel the same sinful lusts in us, which rule and govern them? And who keeps them under in us? Who prevents their sitting on the throne? We? We may as well say, that we keep life in our bodies, that we live and move in ourselves. No; did not one stronger than we or all the devils in hell, put forth the greatness of his power in our behalf, instead of feeling these lusts making insurrections and attempting to assume the government, we should be entirely in every thing their slaves."—Such views as these, which are in every respect correct, undermine the very foundation of pride, and lay the Christian, where he ought to be, in the dust. However great are his privileges and his hopes, he attributes them all to the free, undeserved, sovereign grace and mercy of his God. And the clearer the views he has of the greatness and value of his privileges, the lower he sinks in his own estimation, the more ardent is his gratitude to his gracious Redeemer, and the louder are his praises.

About the end of January Mr. C. had the curacy of Llanymawddwy, about fourteen miles south of Bala. No distance or any other inconvenience prevented him from undertaking any situation in the church that offered itself; so anxious he was to continue his services in it. He served this church from Bala. The road to it from that direction, is perhaps the most hilly, the steepest and the most dangerous in the whole principality. He yet travelled there often on foot through frost and snow in the depth of winter. He revived there the ancient and excellent custom of catechising the young people in the afternoon on Sunday. This gave offence to some, though it was approved by others. His faithfulness and diligence in the parish were blessed to many.

Several were awakened and converted. But some "gainsayed," opposed and reviled. "The people," he says in a letter to his wife, "seem a little affected with divine truths, and I understand most of them; though some contradict, and are disposed to hear none of these things. Some threaten to behave as bad as they know how. But all is in the Lord's hands."

His continuance at Llanymawddwy was not long. A complaint was sent by those in the parish who disliked his preaching to the rector; who either without examining the truth of the allegations made against him or not approving of his diligent and faithful labours, sent him notice to quit the curacy. A petition was then drawn up by those who liked his ministry, with an intention of sending it to the incumbent. It was given to a person in the parish to be forwarded to him. But it never reached its destination. The devil always carries on his work in a manner worthy of himself, consistent with his own character. Through the influence of some individuals of the parish who were inimical to Mr. C. the person to whom the petition was entrusted, was prevailed upon to destroy it on the road to the rector's residence, as he himself afterwards confessed. No revocation of the notice given having taken place, it was concluded the petition had no effect. Mr. C. was obliged to discontinue his services at this church about the end of April. "I understand," he says when writing to Mrs. C. "that low Easter Sunday is my last here, my quarter being out that Sunday. My successor means to be here the day after, the 25th of April. Attempts have been made," he adds, "by the great-folks about Dinas, (a village contiguous to Llanymawddwy) to stir up the parishioners against me; but in general without effect.

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It is enough for us that the Lord ruleth, and to remember "that when father and mother forsakes us, the Lord will take us in." I am happy in the Lord. Pray for me : and in the midst of every thing rejoice in the Lord."—The great folks as Mr. C. calls them, are in general the greatest enemies to the gospel. So it has been in every age. The chief priests, scribes and pharisees, were the most inveterate in their hatred to our Saviour. The common people heard him gladly, while the pharisees, who were the rich and respectable portion of the community, watched his words, and incessantly opposed and persecuted him. One of the best tests of faithfulness in gospel-preaching is the approbation of the common people and the disapprobation of great folks. The reason of this is apparent. The rich and the great have a great deal more to feed and strengthen the corruptions of the human heart than the poor and those in humble stations in life. The more powerful the machine, if employed for a bad purpose, the greater is the mischief it will produce.—We are glad to see a different state of things in the present day.

Being once more deprived of the opportunity of exercising his ministry, Mr. C. felt no small perplexity of mind. If he was predisposed to leave the church he would have done so before now : but the truth appears to be, that he contemplated such an event with pain and sorrow. The many passages which occur in his letters, written at this time respecting self-denial and resignation to the will of God, were evidently occasioned by what he was foreseeing would in all probability be the final issue of his repeated disappointments. And we may easily conceive that to quit a church whose doctrines he cordially approved, and which commanded

general respect, and to be connected with a despised people, was a step which required no small degree of self-denial. In doing this he had also to go against the current of former habits and prepossessions.—An application to the bishop of the diocese was made about this time. Of what nature it was we are not able to learn. His letters only allude to such a thing as having been made. Every influence which his wife's family and his own friends could command, was exerted in his behalf.

Soon after he left Llanymawddwy, he visited his friends in Shropshire, evidently for the purpose of consulting them as to the course he was to take. The state of his own mind, and the character of the advices he received, can only be now ascertained by his letters to his wife; some extracts of which shall be given. The time he was in Shropshire on this occasion was about the end of April and the beginning of May. "I have the pleasure of informing you that I arrived here safe. My journey was not uncomfortable. My mind was quiet and composed, calmly endeavouring to examine into God's design in the late dispensation."—"Mr. Mayor would be glad to engage me as before: but I have refused: for I see clearly that I must confine myself chiefly either to Wales or England, else I shall do good in neither. And I feel myself much inclined to take Wales, as I did my wife, "for better for worse, till death us do part."—During a later visit this year, the date of which cannot now be ascertained, he writes thus to his wife:—"There are no tidings of a church. But all friends here seem to give me up for the chapels in Wales; whilst at the same time they are much satisfied with my conduct in waiting so long. All I can say is, that I desire, I hope sincerely, to be where the Lord

would have me to be.—I cannot carry a guilty conscience any longer about me; which I must do if my days are consumed in vanity.”

The following letter to his friend W— conveys more information respecting the anxiety of his mind at this time than any that are found to be extant.

“ June 12. I am in a strait between two things— between leaving the church and continuing in it. Being turned out of three churches in this country without the prospect of another, what shall I do? In the last church I served, I continued three months. There the gospel was much blessed as to the present appearance of things. The people there are calling on me with tears to feed them with the bread of life. What shall I do? Christ’s words continually sound in my ears—“Feed my lambs.” I think I feel my heart willing to engage in the work, be the consequences what they may. But then I ought to be certain in my own mind that God calls me to preach at large. This stimulates me to try all means to continue in the church and to wait a little longer to see what the Lord will do.—I thank the Lord, I want nothing but to know his will, and strength to do the same. The gospel spreads here and thousands flock to hear it: and I believe thousands in all parts have received it in its power. I tremble lest the Lord should find me unfaithful, when I see so much work to do. I often think I hear my dear Master saying to me—“Why standest thou here all the day long idle?” This thought is still sharpened, when I consider that the night is coming on apace when no man can work. Your own feelings will tell you that my mind must be eased one way or other. O! to be clothed with power from on high, and to be faithful unto death. Pray for me, my ever dear



friend. It is the greatest kindness you can do me.—I endeavour to give myself up entirely to God, willing that he should dispose of me just as he pleases. Were he to give me to turn the scales, I should be afraid to throw in a straw, lest I should throw it into the wrong one. God only knows how to dispose of us: and my comfort is that he has graciously promised to “instruct and teach us in the way in which we should go, and guide us with his eye.” I trust, I believe, he will do so.—I should be obliged to you for a letter soon.”—He consulted also Mr. Newton: but what advice he received from either Mr. N— or Mr. W— we have no means of ascertaining.

Dreams in general are worthy of no notice, arising as they do often from the state of our bodies. But to deny any importance to any of them, to say that there is no dream that has any meaning, is to contradict experience and to assert what is inconsistent with the word of God. Mr. C. had about this time a remarkable dream, and it produced great effects on his mind. These are facts. Let the reader account for the dream as he pleases. The dream was this:—The day of judgment with all its awful accompaniments appeared to him. He saw millions assembled before the Judge: and what attracted his notice particularly was the trial of the idle and slothful servant, as recorded in Math. xxv. He imagined that he heard these dreadful words uttered from the judgment-seat—“Take him and bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth.” He thought this a representation of his own case: it seemed to say to him, as Nathan said to David, “Thou art the man.” When he awoke, he felt greatly alarmed. The dream distressed

him exceedingly. The fear of being like the idle and unprofitable servant, greatly harassed his mind. Having such a dream when he was doing nothing, he could not but be much affected by it. It bore every appearance of being a warning to him.

His active mind would not allow him to be wholly unemployed. The ignorance which prevailed among the young people at Bala excited his sympathy. He invited them to his house to give them religious instruction and to catechise them. He had them together on the Sunday evenings. How wonderful are the ways of Providence ! Mr. C.'s want of employment led him to this work of love ; for which he then probably acquired that taste and aptitude, which afterwards rendered him so distinguished, and his labours in this way so beneficial to the whole country. Of what extensive good has the Almighty often made the trials of his people productive ! He can bring out the greatest benefits from the greatest evils.—Mr. C.'s mode of treating the children was peculiarly kind, affectionate and attractive. The love and tenderness with which he addressed them melted them often into tears. Man, whether young or old, is sooner wrought upon by kindness than by any thing else. Drive him, and he will instantly resist. Draw him by kindness, and he will willingly follow.—His house became soon too small to contain those who attended : His kind manner won their affection wonderfully, so that they rapidly increased. He was offered the use of the chapel by the Calvinistic Methodists, who were then and for a long time after, connected with the Established Church, as the Methodists were formerly in England. This offer he accepted. And there he instructed and catechised the numerous children that attended. The

work was the delight of his heart. This was in fact the commencement of the Sunday schools, being anterior in time to any established in England.—What do we hence learn, but that a mind bent on doing good will always find in every place and under all circumstances, something useful to engage its attention.—Let us do the good we can, and we know not to what great results it may eventually lead.

How long it was before Mr. C. had finally made up his mind to connect himself with the Methodists, is not known. It was towards the end of this year, 1784, or the beginning of the next, that he commenced preaching among them. His own view of this step may be collected from letters which many years after he wrote to a clerical friend who was under circumstances somewhat similar to his own. The extracts are the following :—

“ 1810. In reply to your favour I have but little to say. I feel for your perplexity. But I have no doubt that if you look up simply to the Lord, he will graciously direct you in the way you should go. But it is not for me to determine. Providence, I am fully convinced, led me in the way in which I move: for I never thought of it. Unbiassed by prejudice, self-interest, the love of ease, or the honour which comes from men, lift up your eyes to the hills from whence our help cometh, and the Lord will guide you safely; and in his own good time, you will see the way clearly before you. I feel cautious in advising the servant of another. The Lord only knows what he has designed and fitted you for. Many formerly were ready to advise me: but the most forward were widest the mark. “ Gwell pwyll nac aur” (prudence is better than gold); “ ond tan enw

pwyll fe ddaw twyll" (but under the guise of prudence deception comes). These are very wise Welsh adages. I most sincerely pray that you may be directed."—In another letter to the same he says :—" You are much wanted in the establishment, if suffered to continue in it, and permitted to be *faithful*. On the other side, there is work enough for you out of the church, if called and gifted to proceed on the itinerant plan. As you are already in the church, I think rather you ought to continue in it, if not *forced* out of it. When I began to itinerate, it was because they would not employ me in the church here in this county. I intended removing to England as soon as circumstances admitted of it, without being in any degree deteriorated by a few excursions on the itinerant plan. I got by degrees so far into the work, that I could not conscientiously recede and leave it. The leadings of Providence towards me are no rule for others."—A third letter in the same year supplies us with these observations :—

" I am glad you have it in your mind to do good and to promote by all means in your power the eternal salvation of immortal souls, who are perishing all around us. The work of the ministry and not emolument, is our honour, and ought principally to engage our attention. I might have been preferred in the church ; it has been repeatedly offered me : but I really would rather to have spent the last twenty-three years of my life as I have done, wandering up and down our cold and barren country, than if I had been made an archbishop. What good I have done, I know not ; but it is a satisfaction sincerely to aim at it, and to labour unrestrained by any consideration and embarrassment. It was no choice of mine : it was Providence that led me to it-

Others' line of usefulness may be very different: but in every line and in every situation it is required that we should be *faithful*, "abounding always in the work of the Lord." We are at best but very insufficient for so important a ministry: but sloth, inactivity and carelessness in it are very sinful; and to be deterred from the faithful discharge of it by the fear of man, or by the love of the world, will appear awfully against us the last day. I do not mention these awful considerations as if they applied with any peculiar force to you any more than to myself. But they are considerations which more or less perpetually occupy my mind. I am in as great danger as you are of improper biases influencing my conduct. And were I not sensible of it daily, I should think myself already fallen. It is my only comfort, that God is able to keep me from falling and to present me faultless before the throne of his glory. I hope you will kindly remember me in your prayers, whilst I trust I shall not be permitted to forget you."

The conduct pursued toward this faithful servant of God was wholly unjustifiable as well as impolitic. Zeal in the cause of his Master seems to have been every thing laid to his charge. The doctrines he preached even to his very last days were those of the church. To shut the door of the church against him for no just reason, for no immorality, for no false doctrine, for nothing but faithfulness,—how preposterous as well as unjust! The fact was, the clergy were sleeping on their posts, and they did not like to be disturbed. They wished to take their rest and sleep on, heedless of almost every thing connected with their high office. To have a stirring neighbour, who by working would make some noise, and who by his diligence would cast a reflection on the idle,

and by the purity of his life would convey a reproof to the immoral, was an annoyance which they could not endure. Rich, self-indulgent and idle, is too much still the character of the North Wales clergy. The livings are generally good,—too good, too rich to allow any great expectations from such as enjoy them. They raise the clergyman too much above the general level of his parishioners, and afford too much food to the corruption of human nature. They become also objects of attraction to persons who are more the lovers of wealth and of pleasure than lovers of God, who enter the church for no other purpose, than to live in ease and idleness. Thus the church becomes the occasion of sin and temptation, and indeed of the most barefaced hypocrisy, if hypocrisy properly designates the conduct of such as avow intentions and motives to which their whole life proves that they are entire strangers. The riches of the church undoubtedly occasion these evils and great evils they are, wholly destructive to its spiritual interest. It will generally be found, that the richer the living, the more negligent and worldly the pastor. It cannot be otherwise while the church presents such a temptation to men who love the world and its pleasures. A provision, which is a mere competency, would not be accompanied with these evils. The great abuse which too generally prevails, would not then exist.

But the manner in which Mr. C. was treated was not only unjust, but impolitic also. The church of Rome would never have been so unwise and regardless of common prudence as to shut its door against such men as Mr. C. How many different orders or denominations of friars, though on some points opposite to each other and objectionable too to the regular clergy, did

the head of that church patronise? It was doubtless a wise policy, promotive of the general interest of the church, though not pleasing to some of its members. It was to accommodate itself to that variety of predilections and taste always prevalent among mankind, and to engage in its favour and in its service the talents, the zeal and the exertions of all who seemed anxious to advance its interest. This was done by the church of Rome, though it had to combat with no dissent, because it allowed none. How much more necessary then is such a conduct where toleration exists, and where the oppressed individual has an opportunity of connecting himself with an opposite party and of employing his zeal and talents in its cause? To what are we to attribute the vastness of dissent in the present day? to what else, as to its main cause, but to the scowling and oppressive treatment which Mr. C. and others met with from the bishops and clergy? They blindly thought to silence them, by preventing them from being employed in the church. How could it have been supposed that men who had the great objects of their office so much at heart, could have been thus silenced. The command to preach the gospel is of greater authority than any human interdiction. God must be obeyed rather than men. Not to repress but to encourage zeal, diligence and faithfulness, is the way to promote the true interest of the church. Happily for our times, a different course is generally pursued. Zeal and diligence are not only encouraged, but even practised by many of those who rule over us. May their labours be abundantly blessed.

SECT. II.—*Mr. C's labours, &c. from 1785 to 1795.*

We shall have now to record Mr. C's labours in a new field. His zeal, before repressed, had now a sufficient space to expand itself. When the simplicity and disinterestedness of his intentions, the honest ardour of his prayers for divine direction, his deep resignation to the will of God, and his great and incessant anxiety for the welfare of immortal souls—all which appear evident from what has been already extracted both from his Diary and Letters,—when these things are impartially weighed, little doubt can be entertained but that he was led in this instance by a wise and gracious Providence. But as he himself most judiciously said, “The dealings of Providence towards him are no rule for others.” His case is no precedent, except there be a combination of the same circumstances, connected with the same purity of motives and the same anxious desires for the spiritual interest of Christ's kingdom. A seperation, which proceeds from an itching desire after novelty, from a morbid scrupulosity about insignificant things, or from the chagrine of great disappointments, receives no countenance from Mr. C's conduct. He was quite satisfied with the church as it was; he has recorded no objections to any part of either its doctrines or usages; he never looked to any preferments. He would have officiated in it for nothing, if he was allowed employment. But to be idle, he could not endure. He felt and deeply felt that he was bound to preach the gospel and to be active in the service of his Master.



When he began his labours among the Methodists, he soon became so employed, that he was unable to carry on his Diary. There are only three entries made in it this year. It closes with the 8th of July. It had been carried on for seven years, that is since the year 1778. What is written for the 1st and the 20th of January shall be transcribed ; the last article being not of so much interest.

*Reflections on the New Year's Day.*

"Jan. 1, 1785. I am beginning this day a new year. God only knows whether I shall see the end of it. May I always be found with my lamp burning, watchful and doing my Master's work : then all will be well, whenever he comes. When I reflect on the last year, I see great cause for thankfulness. I have reason to believe, that the Lord has in some degree blessed my poor ministerial labours. I never found satan so busy in tempting me to unfaithfulness in my Master's service since I have been in orders. It surprised me much : for the temptation continued in strength for some time. It caused me to pray more fervently, to be humbled more deeply, and to see more of the fear of man and of the love of the world in me than I was aware of. Blessed be the Lord, that I was enabled every time to overcome and not to act unfaithfully. This affords me now great comfort. I believe satan acted more violently than ever, because the Lord blessed my ministry more than ever. The more active and successful we are in God's work, the more opposition we must expect from the devil. But I have found by repeated experience the truth of these words—" Resist the devil and he will flee from you."

" In the course of last year I met with trials of different natures ; but not one that was not wanted : and I

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trust I can say also, not one but worked together for good. The Lord's principal design in them all seemed to be the mortification of a worldly spirit in me. O blessed design ! How gracious is the Lord in taking the work in hand ! We cannot possibly enjoy divine consolation or live to God in the world, but as our worldly lusts are mortified. We cannot enjoy the comforts of God and mammon, any more than serve God and mammon. In proportion as we depend on the world or on any creature in the world, we live independently on God. If we trust in man and make flesh our arm, our hearts in that case depart from God. Jer. xvii. 5. The prophet compares a person in such a case to barren heath in the desert. He shall not see when good cometh. All the sun and the rain which the heavens can afford, will never make the heath of the desert fruitful, or to be of any service but for the fire. Good things do it no good ; refreshing showers revive it not ; streams may run by it, but it will not thrive the more for that. So is the man who trusts in any thing besides God. He is cursed. Divine consolations and heavenly graces he knows nothing of. The most evangelical, powerful, heart-searching ministry is of no use to him. Whilst others are feeding he is starving. Whilst others are growing and are fruitful, he is unthriving and barren. I really believe this to be the secret cause of the unfruitful state of many who profess religion ; they live on something in the secret man of the heart besides God. For the scriptures assure us that he who trusts in the Lord, in whose heart worldly lusts are mortified, " shall be as a tree planted by rivers of water ;" which ceases not from yielding fruit. What shall we say then of those who yield no fruit, but that they trust in something besides.

the Lord. A worldly and a self-righteous spirit—for they both always go together—have dominion over them.

“For doing this principally, the hand of the Lord has been, I trust, on me last year, that is, for the purpose of mortifying a worldly and self-righteous spirit. I never had before such glorious views of the holy law of God, and such a view of my own inexcusable conduct and odious character when seen in its light. It is holy, just and good in its demands as well as in its curses; when it condemns as well as when it justifies. God deserves to be loved infinitely; and the law is just in demanding that love which he deserves. And if God is infinitely worthy of love, how inexcusable is my want of love, how odious is my enmity against him, and how just is the law in condemning for it to eternal woe. It is in this way that conviction is carried home to the heart, that is, when I see the law infinitely holy, just and good in demanding perfect love to God, and my own enmity against him infinitely inexcusable and blameworthy. Whatever I am, if I am deficient in this point of loving God as he deserves, the law justly condemns me. How does this hide pride from man! Whilst we thus see ourselves in the glass of the law, spiritual pride and self-righteous spirit can have no place. The root of all evil is our want of love to God and our enmity to that God who deserves infinitely to be loved. So that without love I am, in the just estimation of the law, nothing; I am deficient in the principal thing it requires:—and I am inexcusable, because the object which I should love is infinitely deserving. My want of love is evil in proportion as God deserves it, that is, infinitely. I must confess that hitherto, my view of the law has

been far from being just. I did not sufficiently consider its glory, and see how holy, just and good its demands are. My ideas were dark and confused: but now, blessed be God for this additional light, I hope I see a little of its beauty and glory. What continual necessity have I to use that prayer—"What I know not, teach thou me." How careful and diligent ought I to be in searching the scriptures, lest I should view any divine truth in a wrong light, or at least see it not in its glory. A teachable spirit is a great blessing—a spirit suitable to us and precious in the sight of the Lord. O may I live under the teachings of his Holy Spirit, who alone can take of the things of Christ and shew them to us. What cause for thankfulness that God has not taken his Holy Spirit from me. Though I have resisted, quenched and grieved him; yet he still continues through infinite mercy to teach, illuminate, comfort and sanctify me. My prayer this day is—Take not thy Holy Spirit from me; this year work more gloriously than ever *in* and *by* me to the glory of thy holy name."

*Divine love and enmity of sin.*

"Jan. 20. It much confirms me that the Lord has wrought in me a saving change, because he continues to me the communion of the Holy Spirit, who takes the things of Christ and shews them to me. Through mercy I can say that I desire no other food than that which the gospel affords. But my heart is much humbled this morning, while reflecting how little transforming influence my knowledge of the doctrines of the gospel has upon me. To know the love of God in Christ ought to produce a corresponding effect. But alas! in this respect what am I but the chief of sinners! The old enmity is still alive and strong.

When I *would* love, enmity is present with me. I believe that God deserves to be loved; and yet I do not believe, otherwise I should love him. I *would*, because God commands it, love my neighbour as myself. But alas! I find a law in my members warring against the law of my mind. As love is the fulfilling, so enmity is (*ανομια*), "the transgressing of the law." Love is the law written in the heart: enmity is the life of the whole body of sin, which is directly opposed to it in all its operations. This enmity is the life and soul of every lust. For did we not hate God, we would not lust after other things. We hate God and therefore we love ourselves and the world. There is infinite fulness in God: but we love not the water in the living fountain: and therefore seek for it muddy in broken cisterns. This enmity renders us exactly like the devil himself. His whole spirit is (*ανομια και εχθρα εις θεον*;) "lawlessness and enmity to God," so is (*το φρονημα της σαρκος*) "the minding of the flesh" in us. It is this view of myself that makes me principally to cry out—"O wretched man that I am!" The various, continual and secret workings of this enmity towards God in coldness, hardness of heart, irreverence, &c., and towards man in little heartburnings, suspicions, envy, &c., are a continual sorrow to me. I see hereby that I am indeed (*εχθρα και ανομια*) "enmity and lawlessness."

"I believe God exercises my love as well as every other grace. He has often brought me into situations which would fully prove how much I had of love, and whether it was of the right sort, such as the law requires. If I did not meet with something disagreeable in others, how should I know that I did not love them because they pleased me, and not because God commanded me to love them. If I did not meet with en-

mity, how should I know that I did not love them because they loved me, which is not the love which the law requires: for it commands us to love where there is no love, and condemns us for enmity even towards those who hate us. The gospel sets before us the example of God himself—of the Father in his providential goodness,—of the Son in his redeeming love to enemies,—and of the Holy Spirit in his coming to enemies to make them friends and to make his abode with them. The example of the Triune God reaches every circumstance in which we can be. If we meet with hatred from the world at large; yet we are to return good for evil; for God causes his sun to rise on them, &c. If we meet with hatred and things unlovely from those we live with and are most closely connected with us; so did Christ from his church, and so does the Spirit from those in whom he dwells. We should look on every thing of this sort as trials of our love, and not as an excuse for not loving. The law admits of no excuse: and the spirit of the gospel is sufficiently able to produce conformity in our hearts to the law. A legal spirit is at once discouraged by the opposition it meets with from the body of sin within: but an evangelical spirit is discouraged by nothing; it loves conformity to the law, and hates enmity its opposite; and therefore goes to heaven for grace to become possessed of the one and for strength to destroy the other. God hates (*ανωμαλιαν και εκθραν*) "lawlessness and enmity," and when we are of the same mind with him, he is with us and engaged in our quarrel. An evangelical spirit sees this, is mightily encouraged, considers not the power of its enemy, but looks up steadfastly to God, who is greater than ail.

"As God is love, his very nature is against enmity, which originally proceeded from the devil. Every perfection of God is against sin and those who *love* it. Though his wisdom, goodness and mercy have contrived a way to save sinners; yet they are all wholly against sin as much as his holiness and justice. God is not divided. He is one simple pure essence, having all possible and more than conceivable perfections. He is altogether for the penitent sinner: but wholly against the impenitent. He is altogether for grace in the penitent and altogether against sin in him. Though God loves his people; yet his love is holy, and will finally destroy every unholy thing in them. In God therefore who is love is our only encouragement against the enmity within us. And the more communion we have with him, the more we are changed into his image, which is love."

It was now that the career of his active labours commenced. He was at this time about thirty years of age; and therefore in the prime of life; and not a novice either in religion or in the ministry. Twelve years had elapsed since the time at which he dates the beginning of his acquaintance with the true nature of the gospel. And he had been now more than seven years in the ministry. The progress he had made in the divine life was considerable, far greater than is made by many during the whole period of their lives. He had passed, as we have seen in the foregoing pages, through a series of mental conflicts with the evil within, not often experienced. He had been also at times favoured with such transporting views of eternal things as are not commonly enjoyed. The trying circumstances in which he was involved after his marriage, were a part of the same

preparatory process. He was well trained for his work. The history of the long and hard discipline he underwent, has through the means of his Diary and letters been in a great degree preserved. But the history of his labours cannot be detailed but with great imperfections. He has left no written account of his long and toilsome journeys, nor of his frequent preachings, nor of the trials, difficulties, ill treatments and hardships he endured while "wandering up and down," as he expresses it, "that cold and barren country," to preach the everlasting gospel. The benefits of his labours are still visible in the great increase of number to the people among whom he was, in the superior scriptural knowledge and in the improved practice to which they have attained, and especially in the efforts every-where made throughout the country to teach children not only to read but to understand the truths of the bible. The final results of his labours will only be known at the great day of account. That they will be great, there can be no doubt.—Many, yea many thousands in all probability will acknowledge him as the instrument of their eternal salvation. "They that turn many to righteousness shall shine as the stars for ever and ever," while those who now cast out their names as evil, who revile, oppose, oppress and despise them, shall be sunk down to the lowest state of degradation and misery and be filled with everlasting shame and confusion.

The field in which he was now to work was very extensive, and for the most part very barren, wild and dreary. True religion had forsaken the country. There was nothing like the semblance of it in the church: nor was there much of it among the few Dissenters, that were very thinly scattered here and there. Those who pos-



essed a little of its true spirit were the few who had been in different parts converted, principally by the labours of D<sup>r</sup>. Rowland, H. Davis, Howel Harries, and W. and P. Williams, who occasionally came up from South Wales and itinerated through the country. This labour of love commenced about the year 1740. Though their converts, collectively considered, were numerous; yet compared with the number of the inhabitants, they were but few. Many parts of the country never heard the sound of the gospel. The work therefore which Mr C. was now engaged in was in a great measure a missionary work. No more knowledge of God or of his word was to be found in most places, than in an heathen land. The immoralities and godlessness which prevailed were such as might be expected from this state of spiritual ignorance. The bible was almost an unknown book, seldom to be met with, especially in the houses of the poor. In many parishes not even ten could be found capable of reading it; and in several parishes in Anglesea not even two or three.—Where darkness exists, the works of darkness will be carried on.

In the summer of this year, 1785, Mr. C. attended the annual association at Llangeitho, then the principal place of resort to all the religious people throughout the principality. He preached there, and the great and venerable Rowland heard him. The old saint had a good deal of penetration and instantly perceived that Mr. C. was a man of no common worth. His remark on the occasion, which was uttered in his usual concise manner, has been fully verified. "Charles," said he, "is a gift from the Lord to North Wales." Had he been a prophet, he could not have said what afterwards proved more true. He certainly has been a gift of the

greatest value to that portion of the country, and in a considerable degree to the principality in general. There was at this time no clergyman in North Wales belonging to the Methodists, though there were a few lay-preachers, and some that were highly gifted. Mr. Rowland, however well he might have thought of some of these preachers, always shewed a predilection for clergymen. That North Wales should now have one in Mr. C. no doubt gratified him in no small degree. Like Mr. Whitfield, he never wished his people to separate themselves from the establishment. The state of things then he viewed as occasioned by the evils which prevailed in the church; and he had hopes and even expectations that the time would come when those evils should no longer exist, and when an end should be put to the temporary irregularities to which necessity had compelled him and others to resort. Had the revival of religion in the church taken place sooner, his expectations would in all probability have been realised. His death-bed charge to his own son was, never to leave the Established Church; and he said too, that he had a full conviction on his mind, that God would again revive his cause in it and make it prosperous.

And these are the men after all who are represented as the enemies of the church. That they are enemies to the spiritual deadness, sloth, negligence, irreligion, pride and worldliness of many of its members and of its ministers, is very true: but that they are enemies to the doctrines, formularies, discipline and spiritual success of the church, is a charge wholly unfounded, and can only be made by such as are either ignorant of their sentiments and character, or blinded by inveterate prejudices. The church in the estimation

of many is no more than an establishment which affords a convenient and an easy provision for life, which imposes no other duties than to baptise children, bury the dead, and to read prayers and a short, dry moral essay on Sundays. If this *were really* the church, no one possessed of a grain of true religion, could do otherwise than pray for its downfall. The irreligion and depravity of man has indeed rendered it nothing better than this in many places. But this is *not* the church. None are to enter that which is really the church as ministers, except they say, that they trust that they are "inwardly moved" to do so "by the Holy Spirit," except they promise to be "diligent in prayers and in reading of the holy scriptures," and to "lay aside the study of the world and the flesh," and declare that they "*think in their heart, that they are truly called according to the will of our Lord Jesus Christ.*" Every one who is admitted as its minister, is exhorted by him who admits him, to "apply himself *wholly* to this one thing, to draw all his cares and studies this way, to pray continually to God the Father, by the mediation of our only Saviour Jesus Christ, for the *heavenly assistance* of the Holy Ghost," to teach and premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever," and "to forsake and set aside, as much as possible, all worldly cares and studies," and "to fashion himself after the rule and doctrine of Christ, that he may be a wholesome and godly example and pattern for the people to follow." (see the ordination service). Now this is the *real* Church of England: and it was for doing the very things which

the bishop, when they were ordained, required them to do, that such men as Rowland and Charles were prevented from employing their zeal and talents in its service. Of *this* church all men of similar sentiments would most cordially say—*Esto perpetua*, may it prosper till the end of time.—But we must return to our subject.

The writer of the Welsh Memoir records several instances, and records them as an eyewitness, in which the preaching of Mr. C. at the very first, was much blessed. He mentions a sermon which Mr. C. preached in September this year, 1785, at Lonfudr, Carnarvonshire, as having produced apparently very great effects. Many were melted into tears. No less apparent was the power which accompanied his preaching soon after at an association held at Bontuchel, near Ruthin, Denbighshire. A divine unction seemed to accompany his words. Those were remarkable times. The power which occasionally attended the preached word, was very great. Convictions of the strongest kind were produced. The most hardened sinners were broken down and made to weep loudly and to “abhor themselves in dust and ashes.” Those depressed under a sense of their sinfulness were also made to rejoice in the salvation of their God, being filled “with joy unspeakable and full of glory.” The scene at times was most interesting and most affecting: scores, if not hundreds, melted into tears; some mourning with a godly sorrow; others weeping for joy, exulting in their glorious Saviour. Some countenances betrayed the deepest grief, such as became those who were crying out, “What must we do to be saved.” The countenances of others, though bedewed with tears, were yet glistening with expressions of transports, as if

illuminated with the beams of divine glory. These effects were produced, not by any fanciful or exaggerated statements, but by the words of soberness and truth, no doubt accompanied by the power and demonstration of the Spirit.

Mr. C. was not a man that could be long in any place without endeavouring to ascertain in what state it was as to spiritual things. He had an active and inquisitive mind, always planning and contriving something to forward the interest of true religion. There have been many good men who did not possess this qualification. The state of society around them had never attracted much of their attention. This is no excellency, but a defect: it is no proof of the power but of the weakness of their faith. True religion is of an expansive nature. Love and benevolence is the essence of its spirit. And there is nothing so compassionate, and so solicitous for the welfare of others as love. This love was a prominent feature in Mr. C.'s religion. It evidently influenced his mind wherever he was. The present mode of his ministry afforded him opportunities to become acquainted with the state of the country. Of these opportunities he availed himself. He made enquiries wherever he went: and the result was most appalling. The prevailing ignorance as to religion was to an extent scarcely conceivable in a country which was professedly Christian. Having thus acquired a knowledge of the religious state of the community at large, he felt anxious to provide some remedy. The evil being so extensive, the disease being so widely spread, it would have at once damped the efforts of many and prevented them from making any attempts. But it produced no such effect on him. The plan he thought of was the

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establishment of circulating schools, moveable from one place to another at the end of three quarters or twelve months, or sometimes more. The idea was probably suggested by what had been done some years before by the Rev. G. Jones, of Llanddowror, Carmarthenshire ; who through the liberality of a lady, Mrs. Bevan, formed a considerable number of circulating schools in different parts of Wales. But these schools had at this time ceased, owing to Mrs. Bevan's heir-at-law claiming the property left to support them. An appeal was made to the Court of Chancery : and the matter continued there until within the last few years, but finally decided in favour of the schools. The property originally was £10,000. It accumulated to £30,000, 3 per cents. And the schools are now kept on in different parts of Wales and are no doubt doing great good.

But Mr. C. had two difficulties to surmount, and they were not small difficulties—To raise money to support the schools,—and to procure teachers. The latter was as great as the former ; which appears evident from the measures to which he resorted. *Some of the first teachers he taught himself.* The money he raised by subscriptions and contributions from some benevolent friends in England ; to which he added the sacrament money collected at the chapel at Bala. He began with *one* teacher. A small beginning indeed ! What ! is this the way, many might have said, to remove the thick darkness which spreads itself universally over the whole country ? Even faith itself could have scarcely anticipated the great and glorious results of this small beginning. These schools increased, and supplied teachers for the Sunday schools which soon after were set on foot, and which could not have been carried on, except

teachers had been prepared for them by the former schools : and now there is no corner of the country without the means of learning to read and to know the word of God. The first single teacher was the small original spring, which by means of tributary streams has increased into a very large river ; whose streams now fertilizes the whole country.

An account of the *commencement* of this work, of *its progress* and of *some of its blessed fruits*, shall be set before the reader as detailed by Mr. Charles himself. It is contained in letters written by him at a much later period ; but they shall be here introduced as they refer to things which began to take place at this time, 1785. This was the year when the circulating schools began ; the Sunday schools did not begin till the year 1789, four years after.

#### THE CIRCULATING SCHOOLS.

“ Bala, Sep. 12, 1808. In my travels through different parts of North Wales about twenty-three years ago, I perceived that the state of the poor of the country in general, was so low as to religious knowledge, that not one in twenty in many parts was capable of reading the scriptures, and in some districts hardly an individual could be found who had received any instruction in reading. I found then and still do find daily proofs of the ignorance of the poor people who cannot read, and have never been catechetically instructed, even where constant preaching is not wanting. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved cir-

cuitously from one place to another, to instruct the poor in reading and in the first principles of Christianity by catechising them. This work began in the year 1785. At first only one teacher was employed. As the funds increased, so in proportion the number of teachers, till they amounted to twenty. Some of the first teachers I was obliged to instruct myself, who afterwards instructed others sent to them to learn to be schoolmasters.

“The fruits of these circulating schools are our numerous Sunday schools all over the country: for without the former, we could not have found teachers to carry on the latter. Although through the present general prevalency of Sunday schools, conducted by gratuitous teachers, the circulating schools are not so much wanted as formerly, yet I find still we cannot go on without some of them. There are yet many dark places in different parts of the country, where none are found able or willing to set up Sunday schools. My only remedy therefore is, to send there the circulating schools, with a view by degrees of raising up Sunday schools to succeed them, and to keep on the instruction progressively after they are removed. Besides I find it absolutely necessary that the circulating schools should occasionally revisit those places where the Sunday schools are kept, to revive them and reanimate the teachers and people in the work of carrying them on. Else in time they gradually decline in country places, where the children are scattered far from one another. So that now I constantly employ from six to ten teachers: and several more might be usefully employed did our finances enable us to engage an additional number.

“Since the liberal collections made in Wales for



the British and Foreign Bible Society, all the subscriptions and donations from England have ceased, with the single exception of two guineas annually from the Right Hon. Lord Barham ; my kind friends supposing, I presume, that there was no occasion for assistance in a country where so much money was collected, without difficulty, for that particular purpose. But it may be necessary to observe, that that was a very particular occasion. The minds of the public were much surprised with the novelty, as well as affected with the importance, of the noble object. The funds of the schools at present are very low, and not adequate to half the expense I am under for this year. At first I hired teachers for £8. per annum. I pay now £15. So that I could keep twenty then nearly at the expense of ten now. And I am grieved that it is not in my power to employ more teachers, as the want of them is very evident in different parts of the country."—The following details nearly the same things ; only it speaks more fully of the *good* done by the schools.

"Bala, Aug. 5, 1798. I have received your kind subscription towards the support of the circulating schools. May the Lord abundantly reward you. I beg leave to say a few words as to their nature. About thirteen years ago, while travelling through different parts of the country, I found very large districts between the mountains of North Wales, sunk into total ignorance of divine things ; few if any could read at all, and no bibles in their houses. I anxiously began to think how it was possible to remedy so great an evil. No practicable plan occurred to my mind, but that of employing a teacher or teachers, as my finances would allow, to teach all freely, that would attend, to read

their bible in their native language, and to instruct them in the first principles of Christianity. By the assistance of a few generous friends, to whom I communicated my thoughts, the plan was set on foot, and succeeded far beyond my expectations. The calls for teachers became numerous. The change in the principles and morals of the people where the schools had been, was evident. The number of teachers increased at last to twenty. I set up Sunday and night schools for those whose occupations and poverty prevented them from attending the day school.

“ Whatever we attempted of this nature succeeded wonderfully; till the whole country was filled with schools of some sort or another; and all were taught at once. The blessed effects were correspondent. A general concern for eternal things was manifested in many large districts. Many hundreds were awakened to a sense of sin and of their need of a Saviour; and are now, I have every reason to believe, his faithful followers. The schools are still carried on; and the effects the same in a greater or less degree. The number of teachers increase or diminish, according to my finances. All the income from the chapel I serve, I devote wholly to their support; being supported myself by the industry of my wife. I pay every teacher £12. per annum. They continue half a year or three quarters in a place; and then they are removed to another.

“ Three quarters of a year are found fully sufficient to teach our children to read their bibles well in the Welsh language. I visit the schools myself and catechise them publicly. I have the unspeakable satisfaction to see the general aspect of the country most amazingly changed. The wilderness blossoms as the rose, and

the thirsty land is become springs of water. Through the schools and the preaching of the gospel, the spread of divine knowledge is become universal. Bless the Lord, O my soul. I hope, dear madam, that this little account of the origin and outlines of a plan which you have so generously supported, will prove in some degree satisfactory. As no other can keep our mountainous country from sinking into its former ignorance, I am determined to go on as the Lord enables me. Assist me with your prayers. Grace and peace be multiplied to you."—Their blessed *effects* are again referred to in the following letter to W—.

"Bala, Jan. 10, 1803. Your kind letter inclosing a bank note of — towards our schools, came duly to hand; and for which I return you many thanks. The schools are as prosperous as ever, and I think much good is done by them in our country: many parts of which would have been in total darkness to this day, had it not been for the light conveyed by the simple means of these little seminaries, and the blessing of the Lord upon them. They have been supported merely by the liberality of friends for these seventeen years past. And scores, if not hundreds, of thousands have been taught to read their bibles in them. Many who have received their first awakenings in them, are now, we have a good hope, in heaven; and many more are on their way thither."

Had we not known otherwise, we might have supposed, that the foregoing proceedings had taken place in a heathen country. What a contrast does here present itself to us between Mr. C. and the clergy of North Wales in general. He laboured to instruct the poor and ignorant, while they spent their time in idleness,

or in caring for the world, or in vain amusements. The work which they *ought* to have done was done by him. They were well payed, and did nothing: he did every thing in his power, though not payed at all. But the contrast is still more striking. The little he had for his preaching at Bala, he gave all away to carry on the work which they neglected. The large incomes which many of them received, they appropriated wholly to themselves and not a penny to the proper object. To whom did the duty of establishing schools and of paying the teachers properly belong? To him who was not allowed to occupy a single pulpit in the church to preach the gospel? Surely not: but to them who received so much from the church, and received it too for the very purpose of its being in part employed in instructing the poor and ignorant. And what effect had this noble example on the clergy in general? Could they bear to see a disinterested individual zealously engaged in removing the gross ignorance which prevailed, without feeling shame and self-reproach? Did a sense of disgrace compel them to do that which the sense of duty had failed to effect? Did they come forward and take the work into their own hands and render it unnecessary for another to incur expenses, to undertake toilsome journeys, to spend his time and his strength in doing the work which properly belonged to themselves? No, nothing of this kind took place. Seventeen years had passed, and even twenty-three, when Mr. C. was still under the necessity of soliciting his charitable friends to assist him in supporting the schools. The same apathy and indifference to the spiritual state of the people prevail still to an alarming extent in that part of the country. Some indeed are

laudably applying themselves to the work: and may they go on with that energetic earnestness and deep concern for the spiritual interest of their people, which may, by the blessing of God, ensure success.

#### SUNDAY SCHOOLS.

It was in 1789 that these schools began to be systematically carried on. They were set on foot first by Mr.C. and increased very rapidly. They soon spread over the whole country. He availed himself of every opportunity to encourage them. At the meetings, both monthly and quarterly, he urged his brethren to forward the work. The interest he took in the schools was very great. He had a peculiar talent for examining and catechising the children. He possessed in a high degree that tenderness and sympathy for them, which appeared so eminent in our Saviour. His familiarity took away every restraint, and his condescension and kindness engaged their tenderest feelings. He never seemed to enjoy himself so much as when he was surrounded with children. Affection generates affection. They loved him as he loved them. The schools being the very delight of his heart, and being means in his view of doing immense good, he was incessant in his endeavours to promote their establishment. His endeavours were crowned with amazing success.

What soon became very peculiar in their schools was the attendance of *adults*.\* Grown up people attended as scholars. The children having been taught not only to read but to understand in a measure the doctrines of the gospel, those grown into maturity felt ashamed of their

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\* Dr. Pole in his history of adult schools, acknowledges Mr. Charles as their founder.

ignorance. Many parents came and submitted to be taught. From attending the examination of their children, they were by degrees rendered anxious to be taught themselves. But what more especially produced this happy result, was the constant practice of Mr. C. at this time of urging upon all of every age the duty of being able to read the word of God. In the pulpit, in examining the children, and in his conversations with the poor people he met with in his travels, this was the subject.

If he met a poor man or woman on the road, he would stop his horse and make the enquiry—"Can you read the bible?" He was so much in the habit of doing this, that he became every-where known from this practice. 'The gentleman who kindly asked the poor people about the bible and their souls, was Mr. Charles. His fame reached far beyond the circle in which he was personally known. Meeting one day with an old man on one of the mountains, he said to him—"You are an old man and very near another world." "Yes," said he, "and I hope I am going to heaven." "Do you know the road there—do you know the word of God?" "Pray, are you Mr. Charles," said the old man? He suspected who he was from his questions. He was frequently thus accosted when asking the poor people he met with about their eternal concerns. "Pray, are you Mr. Charles," was often the enquiry. When he had time he scarcely ever passed by a poor man on the road without talking to him about his soul and his knowledge of the bible. When he found any ignorant of the word of God, not able to read it, he would represent to them in a kind and simple manner the duty and necessity of becoming acquainted with it, and feelingly

and compassionately set before them the awful state of those who leave the world without knowing the word of God and the way of saving the soul. He sometimes succeeded in persuading them to learn to read : and the good he thus did was no doubt very great. The happy impression which he might have made on one, might have been conveyed by that one to another and to many others. And every instance of success in inducing them to learn, would operate powerfully and extensively. The example of one old man undertaking the task, the unusual task of learning to read his bible, tended more than any thing else to induce others to make the same attempt.—What could have been a more practical imitation of him “who went about doing good,” than this conduct of Mr. C.?

Not a few *old* people attended these schools. Some whose eyes were too dim to see to read, were so impressed with the necessity of becoming acquainted with the divine word, that they brought glasses for the purpose of learning. This was the case in all probability in the first instance with those who had been previously awakened to a sense of religion by the preaching of the gospel ; as we can scarcely think it possible that a person advanced in years, unimpressed with the value of the bible, could be persuaded to undertake the great trouble and difficulty,—and great must it be to old people,—of learning to read. Example might afterwards induce others.

The *success* of these schools and the *manner of conducting* them, will be seen by the letters which shall now be introduced. As in a former instance, they were written posterior to the time at which we have yet arrived. But for the same reason as before, they shall be given here.

“ Bala, 1808. In addition to my former letter giving an account of the *success* of the Sunday schools in Wales, I have now the pleasure of furnishing a few more interesting particulars respecting their progress.— All the schools then existing are still well supported : and all the useful practices of learning chapters from the bible and of public catechising, are still continued with as much vigour as ever. In many of the schools the number of teachers and scholars is much increased. The teachers have improved themselves considerably, and the scholars have made a proportionable improvement. The increase in the number of schools, especially in South Wales, has within these nine months been very great. And the progress made in these new schools in learning to read their own native language and in becoming acquainted with the word of God, far exceeds any thing I have before witnessed, and would appear incredible to you without great confidence in my veracity, were I to detail particulars.

“ The spirit of learning has rapidly spread among young people and children in large populous districts, where hitherto it had been wholly neglected ; and the reformation in their morals has been generally evident and satisfactory to all. Their usual profanation of the Sabbath in meetings for play or in public houses, has been forsaken : and the Sabbaths are now spent in the schools or religious exercises. The attention is engaged with such intensesness, that in some instances which I have known, the greatest part of the night is spent in learning chapters or in searching the scriptures on points given them to be elucidated by scripture passages. All will easily perceive how rapid the progress in the acquisition of divine knowledge must be, when the mind is so attentively engaged, if assisted by pro-



per instruction. It has been great and very rapid. I have known young people emerge at once as it were, from a state of idleness, profaneness and ignorance, to diligence, sobriety and pleasing attention to divine things. They are delighted with the work: and you may distinguish those who are thus engaged from the idle and ignorant, by the comfort and joy manifested in the cheerful aspect of their countenances.

"We have also this year held *ASSOCIATIONS of the different schools*. They meet in some central places to be publicly catechised together. Three meetings of this nature have been held in North Wales, and three in South Wales. A subject is given to every school, on which they are to be examined, and which they are to elucidate by repeating appropriate passages from the sacred writings. At the appointed time, generally a Sabbath-day, the children of the different schools assemble, accompanied by their teachers. Some of the schools have walked ten miles by eight o'clock in the morning. The children being scattered in their different habitations over the country, for they dwell not together in hamlets as in England, they meet all at an assigned place, and at the appointed hour pray and sing a verse of a hymn together; and then march cheerfully and orderly for the place of their destination.

"As no place of worship is spacious enough to contain the immense concourse of people which attend on these occasions, we have been obliged to erect stages out of doors, in the fields; a large one for the children, two or three schools at a time: another for the catechists, opposite to that of the children, at fifteen or eighteen yards distant: the space between is for the assembled congregation to hear. We begin the work

early in the morning ; and the whole day is spent in these examinations. Every examination lasts three or four hours, and is generally concluded by an address to the children and the congregation. In the short intervals between the examinations, the children of each school are conducted by their teachers into a room, engaged for the purpose, to partake of a little refreshment : and at the appointed time they are reconducted to the place of meeting. We have had on these occasions from fifteen to twenty schools assembled together. Hitherto these associations have been most profitable. The previous preparation gives employment for two months to all the youths of both sexes ; in which they engage with great eagerness and delight. The public examinations, we have every reason to conclude, are also very profitable to the hearers assembled. This is clear from their great attention, and the feelings produced by hearing the responses of the children. I have seen great meltings and tears among them.—When the work of the day is over, the children are reconducted by their teachers to their respective homes, or committed to the care of their parents. Every thing has hitherto been conducted with great order and decorum : and their utility has been beyond a doubt ascertained. The schools acquire publicity and importance by these public exhibitions. They animate both teachers and children. They bring others in who have been hitherto negligent ; and powerfully excite people to set up new schools where there are none.

“ In my intercourse with the children I have met with many instances of uncommon quickness of intellect and strength of memory. I have met with more than one, who at the age of three years would learn any

common tune in a very short time; and others at the same age, who would very soon commit to memory long chapters without any apparent difficulty. There is a little girl only five years and a half old, who can repeat distinctly above one hundred chapters; and goes on learning a chapter every week, besides the catechism, and searching the scriptures for passages on different points in divinity. We have many blind people who treasure up the word of God in their memory. One blind lad commits a whole chapter to memory by having it read over to him about four times.—I have also met with many melancholy instances of very great ignorance among grown up people: which has induced me to press them earnestly to attend the Sunday schools. Such instances shew the necessity of pastors and teachers of all denominations exerting themselves to spread divine knowledge by catechetical instruction, in addition to public teaching. I find that through their ignorance of the holy scriptures, the terms which we commonly use in preaching, convey no idea to the bulk of our congregations. Let any one take the trouble of examining them, and he will soon be convinced of the truth of what I assert.

“Though the Sunday schools have done and are doing immense good in different parts of the country, yet I find that thousands and thousands are still perishing for lack of knowledge. Though we have prevailed with many old people to attend these schools and hundreds have learnt to read at an advanced age, yet there are but few compared with the thousands that are still ignorant and negligent. No minister, who wishes to see the success of his ministry, if he knew the satisfaction it would give himself and the advantage it would

be to others in preparing them for eternity far beyond his mere preaching all his days, but would immediately set about teaching his people to read, and catechising them. It is very difficult to teach knowledge to people who cannot read, and enable them to understand preaching without catechising them.—I shall conclude this long letter by adding, that many children and also grown up persons have manifested a serious concern for their souls as the effects of the instructions they have received in the schools; and some hundreds in different parts of the country have joined our religious societies.”

The happy *effects* produced by the public *examinations* of the schools, are further developed by the contents of the following letter.

“ Bala, Nov. 27, 1808. Though my journey to — in September last was attended with consequences very painful to me in my late illness, yet the effect of that meeting and of public catechising of the children in the open street, before the largest inn in the town, have proved most beneficial indeed to that place. It is one of the most drunken, ignorant and profligate towns in Wales; and has been so for two centuries past: and it has been too a very persecuting place. We have now there, in consequence of that day’s work, a Sunday school, attended by above one hundred children; and it is continually increasing. There are also in it a great number of grown up persons, altogether as ignorant as the children: and the tidings from there are more favourable every week. As soon as I shall be able to take the field, I mean to pay them another visit. The last was a very solemn one indeed.

“ Last Sunday fortnight we had an association of children at Bala. To attend it was the first thing I did

after my illness. Our large chapel overflowed : and the effects of the work of that day are very evident both in town and neighbourhood. And there is a desire in different parts of the country for similar meetings next spring, as soon as I shall be able to move about. I never knew of any means so successful to bring all the grown up people to engage in the work of learning the scriptures. Their whole attention is at present engaged in preparing for another meeting : and nothing else is talked of but the bible, and what scriptures are applicable to the points in hand. The points are—The duties of parents and children, of husbands and wives, of masters and servants, of pastors and people, of magistrates and subjects, and of buyers and sellers. They are to find out scriptures which direct us in all these important particulars. We have already treated on the first principles and most fundamental points of Christianity. These are new and very interesting subjects ; and are taken up with great eagerness."

Some further information may be attained from a letter sent by Mr. C. to the Secretary of the Tract Society.

"Bala. Thousands of young people all over the country, have at this time their attention engaged about divine things. They are learning catechisms and chapters from the bible with wonderful facility. It has been my delightful work, since I left London in December last, to catechise publicly every Sunday, and to hear them repeating chapters before thousands of people ; besides preaching generally twice every Sabbath, and sometimes thrice in different places. In order to give you some idea of the work, I will just mention a few particulars which are strictly true:—Whole families,

young and old, the governors and the governed, learn the catechisms and chapters of the bible together. They have appeared publicly together and repeated alternately what they have learnt. All the grown up young people in some of our societies have done the same. Boys and girls, from eight to sixteen, learn whole books of the scriptures, and repeat what time permits us to hear; such as the whole epistle to the Ephesians, Hebrews, &c. Others learn select chapters to an astonishing number; such as ten, twenty, thirty, &c. One little girl learnt seventy-two psalms and chapters; another, the astonishing number of 92; the list of which I have in my possession. Now we want to feed this fire, so happily kindled in their minds, by putting into their hands a few useful tracts in the Welsh language. The five thousand scripture extracts which you sent, were nearly all disposed of in one day: and our young people is busily learning out the whole. I am just come from our chapel, where I heard two chapters of the scripture extracts repeated publicly. In the course of a few weeks our children will learn the whole of the tract."

Such proceedings as are here detailed have perhaps never before been witnessed in the world. They are so wonderful that had it not been for the known veracity of the relater and for what is carried on still by the Methodists, it would not be easy to believe them. The Sunday schools and the public examination of them, have undoubtedly done wonders in Wales; and have succeeded in some places in moralizing the people when all other means failed. One case in particular of this kind had been very evident. There was a certain town, which seemed to grow worse and worse, increasing daily

in all kinds of wickedness, though the gospel had been regularly preached there for more than twenty years. The young people as well as old, became more and more depraved. They ran into all manner of excesses, especially at the annual wakes. The most faithful and awful warnings were delivered from the pulpit, but with no effect. The state of things here was mentioned to Mr. C. Having considered the subject, he made up his mind to make an attempt to storm this strong-hold of satan in a way different from that of preaching. About two months before the wakes, he sent word to the teachers of their Sunday school, requesting them to get the children to search the bible for texts which prohibit directly or indirectly such evil practices as dancing, drunkenness, fornication, &c. and to commit them to memory; saying too, that they might expect him there at the feast to catechise the children. The young people set to work; and there was a great deal of talk in the town and neighbourhood about the subject. When the time arrived, Mr. C. went there; and most of the people of the place, led by curiosity perhaps in a great measure, went to hear what the children had to say on those subjects. The meeting began as usual with singing and prayer. Then Mr. C. began to ask them questions on the points given them to learn. "Is dancing, my dear children, a sin?" "Yes," said one emphatically, "it was owing to dancing that the head of John the Baptist was cut off."—"Is it set forth as bad and sinful in scripture?" "Yes," answered another, and repeated these words—"Woe unto them that follow strong drink, that continue until night, till the wine inflame them! and the harp and the viol, the tabret and pipe, are in their feasts; but they regard not the work

of the Lord, neither consider the operations of his hands." Is. v. 11, 12. In this way he proceeded with them as to the other sins, and the answers were given with great propriety and seriousness. The people began to hold down their heads and appeared to be much affected. Observing this, he addressed them in the kindest manner and exhorted them by all means to leave off their sinful practices, to relinquish the works of darkness and of the devil, and to attend to the concerns of their never-dying souls, to learn the word of God after the example of the children, and to try to seek superior pleasures and a better world. The effect was so great that all went home, and the houses of revelling were completely forsaken.—The following day the harper was met going home by a person on the road, who, surprised to see him leaving the place so soon, asked him what was the reason. "Some parson," said he, "with a black cap on (Mr. C. wore a black cap,) has been catechising there and persuaded the young people not to attend the feast." Poor fellow, he went home quite disappointed. The parson with the black cap, deprived him of the hire of his iniquity.

#### EXTRAORDINARY AWAKENINGS.

The effects produced by the circulating and Sunday schools have been partly mentioned. But there are letters of Mr. C. which still further detail them. Two years after the Sunday schools were established, that is, in the year 1791, a remarkable awakening as to religion took place, especially at Bala and in its neighbourhood; which was instrumentally owing in a great measure, according to all appearances, to these schools. We shall introduce Mr. C.'s own letters on the subject.

"Bala, Sep. 1791. You enquire about the state



of the churches in Wales. I have nothing but what is favourable to communicate. We had lately a very comfortable association at Pwllheli. Some thousands attended; more than ever was seen before. And here at Bala we have had a very great, powerful and glorious outpouring of the Spirit on the people in general, especially on children and young people. Scores of the wildest and most inconsiderate of young people of both sexes, have been awakened. Their convictions have been very clear and powerful; and in some instances so deep as to bring them to the brink of despair. Their consolations also have been equally strong. If the Lord should be graciously pleased to continue the work, as it has prevailed some weeks past, the devil's kingdom will be in ruins in this neighbourhood. Ride on, ride on, thou King of glory, is the fervent cry of my soul day and night. I verily believe that the Lord means to give the kingdom of darkness a dreadful shake; for he takes off its pillars. Those that were foremost in the service of satan and rebellion against God, are now the foremost in seeking salvation through the blood of the Lamb. It is an easy work to preach the gospel of the kingdom here at this time. Divine truths have their own infinite weight and importance on the minds of the people. Beams of divine light, together with divine irresistible energy, accompany every truth delivered. It is glorious to see how the stoutest hearts are bowed down and the hardest melted. I would not have been without seeing what I have lately seen, no, not for the world.

"These are the blessed things I have to relate to you, my dear brother, respecting poor Wales. The charity schools here are abundantly blessed. Children that were afore time like jewels buried in rubbish, now

appear with divine lustre and transcendent beauty. Little children from six to twelve years of age, are affected, astonished and overpowered. Their young minds, day and night, are filled with nothing but soul-concerns. All I say is matter of fact. I have not exaggerated in the least degree, nor related but a small part of the whole. The Lord hath done great things for us, and to him be all the praise."

An eminent minister from Scotland, saw a copy of this letter : and wrote thus to Mr. C. for further information on the subject:—

"Edinburgh, March 11, 1792. Some short time ago I was favoured with a copy of a letter of yours to a brother in your own country, dated about September last ; in which you give a most favourable and delightful account of the state of religion in your neighbourhood. What I now request in my own name and at the instance of many Christians here, is to be informed, if those persons, who were brought under convictions some months ago, are continuing to give evidence of a true work of grace ; and if the work has been further extended.—No doubt you know that a similar revival took place in this country about fifty years ago. Many were at that happy era brought to the knowledge and real experience of the truth. But there were some who afterwards turned away from feeding besides the Shepherd's tents : thereby declaring that their former profession was not altogether sterling, giving occasion to many, ready to quarrel, to condemn the whole that was then done : though in some measure I have seen several living incontestable witnesses of the solidity of the work ; whose Christianity I doubted less than my own. It is amazing how some, even of the Lord's people, love to

cavil and carp at that which others admire and praise the Lord for."

Mr. C's. answer :—

"Bala, May 2, 1792. Continual absence from home about my divine Master's work, is the only reason of my not having answered your letter sooner. This will form to you a sufficient apology. By this time you have perhaps seen another letter in the magazine respecting the late work. That it was the work of God I am not left to doubt in the least degree. It carries along with it every scriptural satisfactory evidence that we can possibly desire; such as deep conviction of sin, of righteousness and judgement,—great reformation of manners,—great love for and delight in the word of God, in prayer, in spiritual conversation and divine ordinances.—These in particular in *young* persons occupy the place and employ the time that was spent in vain diversions and amusements. No harps, but the *golden* harps, of which St. John speaks, have been played on in this neighbourhood for several months past. The craft is not only in danger, but entirely destroyed and abolished. The *little* stone has broken in pieces and wholly destroyed these ensnaring hindrances.

"But I am far from expecting that all those who have experienced these impressions, are savingly wrought upon and really converted. If that were the case, all the country had been converted; for at one time there were but very few who had not felt awful impressions, from the Lord's hand on their minds, producing foreboding fears respecting their future existence in another world. It was a most solemn time indeed! I never saw a livelier picture of the state of men's minds at the day of judgment, according to their respec-

tive conditions. That awful dispensation lasted but for a few weeks. But the ministration of the word is still lively [and powerful; and fresh awakenings take place, though not so numerous as at first. Perhaps it will not be known till the day of judgment how many of these new converts are actually brought into a state of salvation; nor who they are. But hitherto we have every reason to be thankful for the good progress they continue to make. Among so many there must be great variety; and we may have better hopes of some than others: but hitherto *none* have have turned away from feeding besides the Shepherd's tents.

"As to the further spread of the work, the prospect in our country is in general very pleasing. In Carnarvonshire and Anglesea, the congregations are very numerous. Thousands flock together at the sound of the gospel trumpet, and hear with great earnestness and attention. Awakenings also are frequent. But as to any extraordinary outpouring of the Spirit, there is none at present, but in two places besides this neighbourhood: and in those places, it does not carry with it the strong marks of power irresistible and convincing demonstration, which attended it here. The report of what had been going on in this place, awakened the attention of the whole country, and filled the churches every-where with the spirit of thanksgiving and prayer. The beginning was so glorious, that I cannot think but that it precedes great things. The churches every-where are, if I may so speak, in labour: and I cannot but expect that a "man child is to be born." They are prepared; they are praying; they are waiting and longing for his coming. He has indeed done already great things in this principality. Within these fifty years

there have been five or six very great awakenings. A land of darkness and shadow of death hath seen great light. O may we live to see still greater things.

"Your saying that a similar work took place in your country about fifty years ago, has enkindled a spirit of prayer in me for the return of your jubilee. I am persuaded that except we are favoured with frequent revivals, and a strong and powerful work of the Spirit, we shall in a great degree degenerate, and have only a "name to live;" religion will lose its vigour; the ministry will hardly retain its lustre and glory, and iniquity will of course abound. I am far from supposing this to be the case in your country. I am only speaking of the thing itself. Scotland, I know, in ages past has been a highly favoured country. I hope it still continues so: but I am perfectly ignorant of the present state of religion in it. May the good Lord hasten that blessed time when the kingdoms of the world shall become the kingdoms of the Lord and his Christ.—I beg my love to all Christian friends with you: and I beg an interest in all your prayers. Blessed be God that I have an Advocate with the Father. He sees, commiserates, and can relieve and succour as necessity requires. From this joyful consideration alone, proceeds my resolution and courage to go on. You may well suppose that while God is among us, satan is not asleep. He is alive and goes about, possessed of his usual diabolical disposition. In the church and out of the church he is always plotting some mischief. I would wish to be watchful to observe all his motions and machinations. The God of peace shall bruise him *shortly* under his feet.—I am your unworthy companion in the kingdom and patience of Jesus Christ."

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The same minister wrote to him again on the same subject :—

Edinburgh, Sep. 27, 1792. I should be exceedingly obliged to you, if you would write me any additional information that you can recollect respecting the work of God at Bala, &c. You can scarcely conceive how eager Christians in this place are to obtain further intelligence respecting it. I account this a token for good. Who knows but the Lord may also work marvellously here. It is the prayer, I am sure of many; and the prayers of the saints will not always remain unanswered. Jehovah will remember Zion, and those who pray for her prosperity and peace. Generation unto generation shall praise his name. The gospel is no where more ably and plentifully preached than in Edinburgh and its environs: but it is not apparently accompanied with that power which our fathers have told us it used to be. At the same time the servants of the Lord seem to be wonderfully assisted in boldly declaring the genuine gospel of Christ. The difference between the English and Scotch preachers is amazing. I mean as to their plan. The discourses of the former are simple and unadorned, apparently without much previous laboured study. Those of the latter are accurate, methodical, and in general the product of much study. Every word is previously wrote and committed so exactly to memory that several of them told me, that in the delivery they scarcely alter a word from what they wrote. One advantage resulting from this, may be a greater variety in their subjects, and going rather deeper into doctrinal points. Undoubtedly the other mode has its advantages.

“If I could say any thing to encourage you in your

useful and honourable work, I am sure I would do it. But the Lord remembers Zion and the labourers in her, and in due time will give them abundant rewards of grace, though not of debt. An hour's communion with God is more than a sufficient reward for the labours of a Paul or the love of a John. Who can tell the value of an eternity of such hours, yea, unspeakably more exalted hours. O sir, pray for me and poor Scotland, that the Lord may do us all good."

It is to be regretted that the answer to this kind and Christian letter, cannot be found. But a letter from Mr. C. about a year and a half after to the same minister, may be viewed as supplying in a degree at least the loss of its information: and the account it gives is more satisfactory, because a longer time had been afforded to prove the soundness of the work which had been wrought.

"Bala, Jan. 1794. I have received your favour of Nov. 24, and must request your pardon for being so slow, in answering you. My only apology is my very many avocations, which are so numerous and crowding on me daily, that I have not that time to pay proper attention to friends which I could wish.—As to the present state of religion in this country, through distinguishing and unspeakable mercy, I have *nothing* to complain of; unless I complain of myself; for which there is abundant cause.—In the course of last year the almighty power of the gospel has been most gloriously manifested in different parts of our country. I think it never in general presented a more promising aspect. There was last year a very great and general awakening through a very large and populous district in Carnarvonshire. In the space of three months some hundreds were brought under concern about their souls. I travel-

led last March through that part of the country ; and the prospect still continues delightful indeed. Ah ! my dear sir, it is a melodious sound, yes in the ears of Deity himself, to hear poor perishing sinners by scores crying out—"What must we do to be saved?" But this was the sound I heard in almost every congregation, as I lately passed through that part of the country. The subjects of this work are much the same as here at Bala—children and young people, from eight or ten to thirty years of age. The effects also on the country at large are very similar—a general reformation of manners—the most diligent attendance on the means of grace, private and public—thirst after divine knowledge, such as is practical and spiritual. The sound of the gospel brings heaven to their thirsty souls, whilst the miserable captives of sin and misery are set at liberty.

"Here at Bala we still through mercy go on well, and have much cause for thankfulness ; though not favoured with the wonderful scenes with which we were gratified this time two years. Most of those of whom we had any *satisfaction* as to a work of deep *conviction* on their minds, and not only a terror for the moment, have stood their ground amazingly well. We have lost very few of *them*. And many respecting whom we had no satisfaction at first, have come on well. At first perhaps only a little terrified, yet being by this fright brought to attend the preaching of the word, they have been gradually enlightened and wrought upon, and are now hopeful characters of our church. There is a work going on still among us, though not so powerful as at the period alluded to above. We are continually increasing, and our congregations continue as large, if not larger than ever ; and at times the word seems to have



a wonderful effect.—I must also add with sorrow, that a great many, who have felt most powerful impressions on their minds, have been entirely lost; they are quite fallen off. They will still come to hear: but hearing is all. Some even of them have been again visited by the Lord, more effectually than at first: and we have received them again with joy. We have had many instances of young children, who having had once experienced these powerful impressions, have had them again renewed, and are now in the church comforting our hearts with very promising hopes.

“ I must not omit informing you, that one great means of promoting the work of God among our young people, is the circulating schools; which have been supported among us, for the last nine years, entirely by the subscriptions and charitable donations of the friends of the gospel. We have now about twenty schoolmasters in different parts of the country. To each we pay £10. a year. They are moved from place to place and teach gratis all that will attend, rich or poor. Half a year is sufficient to teach a child of moderate capacity to read the bible well in the Welsh language. The only intention of these schools is to teach children to read in their own language and to instruct them in the first principles of religion, and to impress their minds with the importance of divine truths. It is impossible to express the blessing which has attended these little seminaries, and still continues to attend them. I visit them myself and catechise the children publicly. Sometimes the congregations have been so large on these catechetical occasions, that I have been obliged to perform the whole service in the open air.

“ I have drawn up a little form, comprehending the

first principles of Christianity, according to which they are instructed. In some of the schools we have had general awakenings among all the children. They have been the great means of soberizing the minds of young people, of drawing their attention to the bible, and of giving them a taste for reading : and the next step will be to attend preaching, which is seldom without producing some effect on their minds. We take great care that the teachers be men of piety and of zeal for the conversion of sinners. We have but one point in view in these institutions, that is, the salvation of their souls. We endeavour to set this point before them in all its infinite importance, far surpassing all other matters whatever. This is what we aim to do : but alas ! How little would all avail, were it not for the powerful agency of the Holy Spirit. Blessed be God, we see him evidently and gloriously at work among us—never more so than at the present time, taking the country at large. Bless the Lord on our behalf, and pray for a continuance of his loving kindness.—My love to all who love the Lord Jesus. He is our common friend. O what a friend !! Blessed be God for him. He is our all. Who would not serve him and live to him. He deserves more than we can give him to eternity."

The late Mr. *Newton's* sentiments respecting the glorious work that has been described above, may not be unacceptable to the reader, They are contained in a letter to the Scotch minister, who has kindly favoured me with Mr. C.'s letters, and to whom they were addressed. Mr. N—'s letter was dated, London, Feb. 20, 1792.

"The revival at Bala demands thankfulness. The

Lord according to his sovereign pleasure, now and then; vouchsafes such seasons of refreshment as draw the attention of many. But hitherto they have been usually local and temporary. I remember one in Scotland about fifty years ago. The most extensive, I think, took place in America about the same time; and was first observed under Dr. Edward's ministry at Northampton. There is generally much good done on such occasions of power: but we must not expect that every appearance will answer our wishes. There are many more blossoms on the tree in the spring, than apples in autumn, yet we are glad to see blossoms, because we know, that if there be no blossoms, there can be no fruit.—Yet when sudden and general awakenings take place among people who are ignorant and unacquainted with scripture, they are more or less attended with blemishes and misguided zeal. The enemy is watchful to sow tares among the wheat. Thus it has always been. It was so in the apostles' days. Offences arise; and they who watch to find something at which they may stumble and cavil, by the righteous judgment of God, have what they wish for. But they who love the Lord, and have a regard for precious souls, will rejoice in the good that is really done, and can account for the occasional mixture from the present state of our nature.—That the good work at Bala may flourish, and extend to London and Edinburgh, if the Lord pleases, is my sincere prayer, as I doubt not it is yours."

These awakenings were new things at Bala and its vicinity, but not so in South Wales, under the ministry of Mr. Rowland. Many, at different times, had taken place there, and some far more extensive than those in North Wales; for they extended generally over several

counties. They were not recorded, except in heaven ; and therefore we have now no particular knowledge of them. The history of the labours of that extraordinary man, Mr. R.\*— had it been written, would scarcely have found a parallel in the annals of biography. There are no doubt thousands, yea hundreds of thousands now in heaven, who acknowledge him as their father in Christ.—But what must we say of these extraordinary awakenings? By what power were they produced? By human power? By human agency no doubt, but *not* by human power. If the preachers' eloquence, earnestness and zeal, or what the adversary would call, vehemence and violent ardour, had effected them, how was it that the influence of these means was not universal, instead of being so occasional, at the distance of several years, and confined often at one time to this part, and at another to that part of the country? No, we must refer them to the power of Him who

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\* It may not be amiss to say a word or two of this truly great man. A friend of mine once asked an old gentleman of considerable intelligence, now dead, who had often heard both Whitfield and Rowland, respecting their comparative merits as preachers. He decidedly gave the preference on the whole to the latter. Whitfield, he said, was greater perhaps in the power of alarming the unconcerned. But Rowland excelled in building up, strengthening and comforting the Christian. His sermons were more methodical and contained more matter and more point. W.'s sermons would be soon forgotten; but those of R. would be remembered and retained through life. This I believe, was true; for I have heard old people mentioning often what they heard from R. though he has been now dead nearly forty years. There is another point in which the superiority, according to this old gentleman's opinion, belonged to R. Whitfield, at times, when much animated, lost his matter, his feelings impeded the operations of his mind. But this was never the case with Rowland; the more animated he was, the greater was his matter, the more weighty was what he said; which is the summit of all excellency in an orator.

"worketh all things after the counsel of his own will."

We are confirmed in this opinion by the character of the impressions produced and by their effects. Deep convictions of sin, heart-rending concern for the soul, self-aborrence, self-abasement, earnest entreaties for mercy, importunate supplications for reconciliation with God through the merits of the Saviour, followed, after persevering prayers, by the enjoyment of peace, comfort and gratitude,—what are these, but the genuine impressions of that glorious Spirit who changeth the heart and renews the soul after the divine image. And what were the effects manifested in the life and posterior conduct? Exactly such as bore the same marks and proofs of a divine power—departure from iniquity and humble walking with God.

These awakenings then were *substantially* the same with what all true Christians undergo, however gradual and varied in manner. The difference is only in things that are circumstantial,—in the number awakened at the same time, and in the strength of the feelings experienced. With the exception of these minor points, there was nothing in them but what proved them to be the common genuine operations of the Spirit—operations without which there can in *no* case be any thing like true religion. O that we were to see such awakenings in the present day, such manifestations of the divine power, such evidences of the divine favour! O that every part of the country were to witness them, England as well as Wales; and not only England and Wales, but the whole world! What is the "nation" that is to be "born in a day," but the effect of such simultaneous awakenings widely extended? The few extraordinary occurrences of this kind, that have already

been seen, are no more than small specimens and pre-ludes of those wonderfully great and extensive awakenings, which, as we hope, are on the eve of taking place, when a second and a still more glorious pentecost shall be exhibited before the eyes of a wondering world, to the exultation of saints and to the confusion of sinners. Great preparations preceded those awakenings which we have been recording; schools were established, the people were instructed, the gospel had for some time been powerfully preached, earnest prayers were offered up to heaven for success. The Lord heard; and showers of blessings were poured down; and a glorious harvest was vouchsafed. What do we see now in the Christian world? What but similar preparations, but on a much larger scale. If there be any thing wanting, it is the strong and earnest crying for the powerful visitations of heaven, for the outpouring of that Spirit, without whom nothing effectual can ever be done. May then the spirit of prayer be more universal; may its entreaties be more ardent; and its importunities increase until they prevail. We shall then witness "the arm of the Lord revealed," the almighty power of his grace made known and a nation born in a day.

These singular awakenings, as we have already said, began first under the ministry of Mr. Rowland. The very first took place, while he was officiating in the church, and occurred, perhaps many will be surprised to hear, while he was reading the litany, and that passage of it and the following, which begin thus—"By the mystery of thy holy incarnation, &c."—The effect was astonishing. The people were melted into tears and wept loudly. The impression spread widely through the whole neighbourhood. The most powerful

awakenings took place in the three churches which he served: and many were savingly impressed. The next, according to my information, commenced at a prayer meeting held at Llangeitho chapel. So that the two first had their beginning in prayer, which of all means is the most effectual to draw down upon us the blessings of heaven. Not less than six or seven of these extraordinary awakenings took place in the lifetime of Mr. Rowland; and were all the means of large additions to his people: most of whom usually stood their ground, though not without some instances of defection.

And what is remarkable, several of them occurred at the interval of seven years. There are now old people living who have a perfect recollection of three of them successively occurring at this regular distance of time. One *great* awakening is mentioned, from its having been more extensive than any other; during which many hundreds, and even thousands were, according to all appearances then and afterwards, savingly impressed. Whatever may be thought of some things that attended them; (for what is ever done among and by men, which does not in a measure partake of their weaknesses and depravity) yet they were most clearly the productions of a divine power, and the evidences of a divine favour.

#### SECT. III.—*Mr. C.'s labours, &c. from 1795 to 1804.*

Mr. C. had an enlarged heart. When the state of the heathen world had attracted the notice of the religious public, his sympathy was excited and his exertions were not wanting. The London Missionary Society was established in the year 1795. He cordially approved of

its plans and entered very warmly into its views. In his sermons, at the quarterly meetings, called associations, and by his writings, he made known the state and urged the claims of the heathen world. The feelings excited were very pleasing. Prayers were offered up for the heathens ; and considering the comparative poverty of the inhabitants, their contributions were very liberal. To know our own wants will teach us to feel for the wants of others. The soul that has tasted that the Lord is gracious, feels anxious that others should know him and partake of his blessings. Our anxiety for the salvation of others is invariably in proportion to the power and vigour of our piety. The more we feel the influence of divine things, the greater will be our concern for the eternal welfare of our fellow-creatures. To promote therefore effectually an interest in the deplorable case of the heathens, the first object which ministers should have in view is to make their people feel deeply the importance of their own salvation. Every interest created in any other way, will be superficial and evanescent. The soil in which the tree of missionary exertions will alone grow and permanently flourish, is the deep spiritual experience of divine things. The only way to make the tree fruitful is to fertilize the soil. That the soil was good in many parts of Wales at this time, appears evident from the account given in the former section. And hence the facility with which Mr. C. succeeded in making the people feel for the heathen world, and in drawing forth their liberality.

The following letter to his friend G— shews the anxiety he felt for souls, and the deep interest he took in missionary labours. He was at this time in London.



Spa Fields, Aug. 15, 1798. I received your last, and was much pleased and surprised at the very singular Providence which led you to M—. I have no doubt but that this important event will produce very important consequences in the Lord's good time. I think no persons in the world should be more dead to their own wills than ministers of the gospel. If they carry a message from the Prince of Peace to perishing sinners, let him direct where and to whom. I am glad that you complied with what appeared so evident as a call of Providence. May the Holy Ghost be poured down abundantly on you, and on the people through your ministry, that you may rejoice together in the salvation of the Lord. He is promised and received by the preaching of faith. Let us extend our views and enlarge our expectations. Who knows what great things we may yet see in the world, even wonders of grace. Our divine Master has glorious designs of grace and mercy to accomplish. And to be employed in furthering his gracious purposes, is our highest honour, next to the having of our names written in heaven. The very occupation of our lives is his service in the salvation of sinners. Our course here will be soon finished. O for grace to be faithful for a few days, and abound in the work of the Lord with all meekness, patience and long-suffering! I feel a desire in my mind to submit to every thing, to bear all things, so that I may but succeed in the salvation of souls. Did our Master die for them? and shall we not cheerfully become all things to all men to save some? I am unworthy; I am insufficient: I feel it; but still in his strength I would go on with the work. In some degree I see the importance of it, and cannot but glory in its success.

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"Amidst all the shakings of the nations, I trust that the "desire of all nations" is preparing a way for his coming among them in all the glories of his grace and mercy. Let his name alone be exalted. It will be so.—I dined this week with our old friend W—; where I met F—, and spent a very comfortable afternoon together. Your letter was read; and all rejoiced at the combination of favourable circumstances which directed your path to your present situation. I saw Scott yesterday, who is well. Cecil is poorly and sets off next week for Bath. Mr. Newton is not in town; and I feel disappointed in leaving town without the usual annual interview with him. He is engaged in writing the life of Grimshaw: and Cecil is writing that of Cadogan. I trust that we shall have something edifying from both. Dr. Haweis is preparing the missionary voyage for the press. The vessel is getting ready for another voyage to convey missionaries to other islands in the great south sea, and to visit those already there. I one day dined on board the Duff, and much pleased I was with the thought, that amidst all the hundreds of vessels I saw in the river trading to different parts of the globe, carrying the perishing things of this world from one nation to another, there was one trading for heaven, engaged in conveying the everlasting gospel to benighted heathens perishing for lack of knowledge. Perhaps the first vessel that in any age of the world that was solely so employed. I thought the nation highly honoured by the event as well as the persons principally concerned."

The following letter refers to what Mr. C. had done to interest his countrymen in the cause of missions, and records a striking *instance of liberality*.

"Bala, March 30, 1799. My letter has been printed in the Welsh language, giving an account of the missionary undertaking and its success. It has had a very wide circulation; and its effects have been very beneficial. Fervent prayers and praises have been put up by our people, who knew nothing at all of it before, or of the state of the heathen world. Their hearts being warmed towards the cause, their purses begin to open. After publishing it in our chapel, and saying that a collection was intended to be made, one good woman brought me *five guineas*, bedewed with tears of joy that she possessed so much money, and had lived to give it to so good a cause. I expect I shall have the pleasure of sending you soon a decent sum. We are commencing a Magazine in the Welsh language, in which an account of missions and other religious intelligence will be regularly published every quarter. Whilst you supplicate the throne of grace for our brethren in distant islands, do not forget the poor Britons among their barren mountains. The glory of the Lord is manifested among them, and thousands of them flock around the gospel standard. As it is the very joy of their souls, they cannot but rejoice at every prospect of success to its cause."

The Magazine mentioned above was called *Trysorfa ysprydol* (Spiritual Treasury.) The writer of his Welsh memoir assisted him in this work. Contributions were sent by others, especially by the author of "Jonah's Portrait." It continued to come out quarterly for three years; that is, from 1799 to 1802: and the whole forms one volume. Its price was sixpence a number; and it was about the same size with the *Christian Guardian* in English. It was resumed by Mr.

C. himself in 1809 and continued to 1813. The numbers then published form another volume, called the second book of the same publication. The good done by this Magazine was no doubt very considerable. It was the first thing of the kind, which was carried on to any extent, in the Welsh language. The spirit of reading was just commencing ; which has since wonderfully increased : for now there are not less than eight or nine Welsh Magazines circulating monthly in the principality,—a far greater number than in any other part of the world, in proportion to the population : and all these, with one or two exceptions, *religious* publications. The example and the first excitement, were doubtless given by Mr. C. The contents of his Magazine were valuable, judicious and interesting. It contained among other things biographical sketches, explanations of difficult texts of scripture, some account of the revival of religion in Wales, and brief notices of the state of the heathens and of the exertions made by different denominations to evangelize them. It contained also a great deal that was intended for the Sunday schools,—rules, directions, warnings, exhortations and encouragements in form of addresses and letters to the teachers and to the taught. These addresses were remarkable for their simplicity, faithfulness and wisdom, no less than for the tenderness, affection and love which they displayed. These are of permanent interest. It would be of no small service to the Sunday schools, to collect and publish them in a tract. Some well-wisher to his country, it is hoped, will undertake this trouble.

But what renders this Magazine most peculiarly valuable, is the account, it contains, of some of the

discussions at the associations. They are the minutes of what was said by different ministers on subjects that had been before-hand proposed, taken by Mr. C. The practice of discussing given subjects was introduced, as we understand, by him. The private discussions at such meetings, were before occupied only in points of experience and such matters as might accidentally come under their notice. The conversation became then of necessity often desulotry. Observing this, Mr. C. proposed that some interesting subject should be previously proposed, and maturely considered by the preachers, and then discussed at the next meeting. This plan was most beneficial in its effects. Mr. C. was in the habit of writing an abstract of these discussions: and occasionally inserted it in the Magazine. Some of these epitomes are of a very superior kind. Scriptural truths are most correctly and judiciously set forth, handled not curiously, but soberly, not speculatively, but practically, not in a formal but familiar manner, and in connection with the experience and practice of the Christian. Many of these minutes, amounting to a considerable number, as we understand, are still unpublished, contained in manuscripts left by Mr. C.\* If those unpublished are in any degree proportionate in value to those which have appeared, it would be doing service to the public to publish them. They would in all probability make a body of useful practical divinity.

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\* "From the year 1793 to 1804, Mr. C. had written the substance of all the matters discussed in the associations held by the Calvinistic Methodists in North Wales, which amount to forty or more. Some of these minutes have appeared in the "Spiritual Treasury," but by far the least number." Welsh Memoir, page 226.

About this time Mr. C. met with an afflicting dispensation. His preaching and catechising excursions were frequent and attended with great labour, and required a great deal of self-denial. The accommodations he met with in some of the most remote and mountainous parts of the country were very indifferent, the inhabitants being poor and very humble in their mode of living. Besides, some parts are very high and hilly, and in winter extremely cold. While travelling, in the autumn of the year 1799, over mount Migneint in Carnarvonshire, on a freezing night, one of his thumbs became frost-bitten. It was so severely affected, that he was taken very ill; and so much so that his life was in danger. He was ill for a considerable time; and to prevent mortification, it was deemed necessary to have it amputated. This affliction was very trying both to his family and to his people. When he was considered to be in a dangerous state, a special prayer meeting was called by the members of the chapel. Fervent supplications were offered up in his behalf. Several prayed on the occasion: and one person in particular was much noticed at the time for the very urgent and importunate manner with which he prayed. Alluding to the fifteen years added to Hezekiah's life, he with unusual fervency intreated the Almighty to spare Mr. C.'s life at least fifteen years. He several times repeated the following words with such melting importunity as greatly affected all present—"Fifteen years more, O Lord. We beseech thee to add fifteen years more to the life of thy servant. And wilt thou not, O our God, give fifteen years more for the sake of thy church and thy cause?"—Mr. C. heard of this prayer; and it made a deep impression on his mind. He afterwards fre-

quently mentioned it as a reason why he should make the best use of his time, saying, that his fifteen years would soon be completed. The last time he visited South Wales, when asked when he should come again, his answer was, at least to some, that his fifteen years were nearly up, and that he should probably never visit them again. He mentioned this to several of his friends the last year of his life, and especially to his wife. And what is remarkable, his death occurred just at the termination of the fifteen years. And what is still not less remarkable, it was during this time that he performed the most important acts of his life. The most valuable of his works were written during this time. The complete and efficient establishment of the Sunday schools was effected during this time. He originated the Bible Society during this time. He had been the means of doing great good both to Ireland and Scotland during this time. What great and glorious results have proceeded from the fervent prayer of a poor, simple, old Christian pilgrim at Bala!!

What his people did for him in his illness, we have seen. They prayed, and they were heard. We are anxious, it may be, to know how it was with him in his affliction, how he felt. In this we may be gratified. The letter which follows was written by him to a friend, when he was recovering. It is a translation from the Welsh Memoir.

"I have received your two last kind letters; for which I feel very thankful, and beg to acknowledge my obligations. That you and the brethren remember me before the throne of grace, is to me a cause of great joy. I consider the prayers of the church on earth to be next to the intercession of Christ in heaven. Those

"groanings that cannot be uttered," the language and voice of the Holy Spirit in the hearts of his people, are sweet, powerful, and most effectual with God. "The effectual fervent prayer of a righteous man availeth much." And there are no limits to this—"much," except "asking amiss." That the church is praying for me is a great honour. This cheers my mind when most dejected; though at the same time, it fills me with shame that I know not where to hide my worthless head. It is a pleasure to me to think, that I shall have to spend a joyful eternity with my brethren, who are on earth so dear to me.—All things are well; I could not wish them better.

"It is true, the dispensations of my heavenly Father towards me, appear to me mysterious; yet while viewing them, wonder, joy and gratitude fill my mind. His ways are unsearchable; and yet all his works are glorious. He can by the same means kill and make alive; he can draw life from dead things, and fill with joy unspeakable and full of glory, a soul that is in the midst of clouds, the darkest and the most threatening; yea he leads his people into the wilderness for the purpose of speaking peace to their souls in a manner most advantageous to their good.—I do not think it becomes me to speak much of myself, lest I should become a boaster before God; which I dread to be. There are some of God's dealings with his people, which it is not lawful for us in this world to make known in all their circumstances. They will in the next be known to all, to the eternal praise of the Redeemer. Yet it is my delight and it is my duty, even while here, to bear my humble testimony, together with thousands of my brethren gone before, that God is *faithful*, and that



nothing has failed of all that the Lord has spoken in his word, that all has come to pass. He has remembered me in my low estate and afflicting circumstances, and has given me strength according to my day. He has manifested so much of his glory and of the glory of his salvation through his Son, that my spirit has become submissive under his hand with joyful serenity and calmness. I fully believe that he who gave his life a ransom for me, cannot but do me good in the end.

"A believing view of Christ crucified has made me whole. He has told me again and again, "My covenant of peace shall stand." I have felt the stability of the "two immutable things" (O the importance of having something immutable in the day of trouble) sufficient to support my soul, and to raise me above all my fears, enabling me in a degree to obtain a glimpse of the incorruptible inheritance that fadeth not away. Viewing these wonderful things, I felt my soul drawing nearer the heavenly country, desiring and in a measure longing to enjoy it fully. All things below receded from my view in a degree I never found before. There was but very little, I thought, between me and the full enjoyment of the purchased possession. These views, and the serenity which resulted from them, continued in a degree without any change during all my illness. To die seemed more pleasing and more delightful to me than to live: and the country beyond the grave appeared to me extremely desirable, and the company and the employment suitable to my taste. I viewed the eternal happiness of heaven, as enjoyed by the glorious hosts above, to be that of *worshipping God perfectly*, with all the heart,—of worshipping him the only worthy object of worship, and of praising him unceasingly, who loved and washed them from their sins in his own blood.

“I would sometimes turn my sight from these objects, nature being unable to bear views so enrapturous. I cannot express to you, how I longed, some moments, to have no more to do with any other thought or work but the delightful work above. Jesus was all, and he was fully sufficient. All I knew, except what I knew of him, appeared wholly useless, and altogether worthless. I felt unspeakable gratitude for the little I knew of him: *that* was eternal life to my poor and guilty soul. There appeared, and still does appear, a peculiar excellency in the knowledge of him, and every thing else seemed but “dung and loss.” It was a comfort to me, that I had tried to speak a little of him to sinners: but I felt ashamed that I had not spoken better, more clearly, more powerfully, of one so infinitely worthy of being exalted, the knowledge of whom is so necessary to sinners. My soul rejoiced with exceeding great joy, that tongues, as it were, of fire, were speaking of him to a world of lost sinners. And it gave me pleasure to think that the Bride would not feel the need of me, inasmuch as her Beloved has the fulness of the Spirit. Though I thought it an unspeakable privilege to obtain the lowest place in the church; yet it comforted me to think, that the glorious cause could go on without me; and that though I and thousands with me, were laid in the dust, the cause of Christ would still prosper; for “the government is on his shoulder.” This was a cause of continual joy to my mind.

“What is God’s design and purpose concerning me hereafter, I know not. But I am quiet and still in his hand; let him do what seemeth him good. If he be glorified in and through me, all is well.—Quit you like men and be strong, my dear brethren. We shall soon end our course; and we shall have a joyful eternity

together, and with thousands more of our fellow-brethren. The cause is in the hand of Jesus; and though appearances may be unfavourable, yet Jesus lives, and his cause must live and prosper. When I look to men, I sometimes feel indignant, and sometimes disheartened: but when I look to Jesus, exalted on high, I see that every thing is well; and I receive great encouragement. —Forasmuch as the Lord has inclined you to remember me in your prayers, I thought it my duty to tell you of his goodness to me, that praise also may be given to him.—My hand is healed, but not restored to its usual strength. My health is in general better and improving daily. But I have still some degree of languor, though without pain. I cannot bear much cold or wet. Dry and warm air cheers me much. Farewell. Continue to pray for me, your unworthy brother."

We shall translate a part of another letter written on the same occasion.

" — My strength is gradually recovering, and I am a wonder to myself, if not to many others. The good Lord, who has been, as it were, slaying me, is now again making me alive. I doubt not but that he is wise and good in all his dispensations. I found him to be so,—a ready help and an effectual support in my lowest estate: and his strong consolations sustained my mind in a degree I never before experienced. It was easy to be patient, and comfortable to submit. I have been many times dying in my own judgment, and according to the wish of my heart. And I found it as easy to trust in Jesus and in his consummate righteousness, in death as in life. I had nothing else but Jesus, and I felt the need of nothing else. I wished that every other object were banished forever from my sight. I enjoyed

peace which passeth all understanding through the blood of Jesus. Sometimes I longed to take another step, to be forever with the Lord. I am bound to bear my humble testimony to the goodness of the Lord. I reckon the loss of a thumb as nothing, compared with the consolations the Lord afforded me in my affliction."—A few words from a third letter, dated Dec. 27, 1799, shall be added :—" O may the good Lord enable us to be faithful in our important office the few days we have behind of our pilgrimage. I at times feel the terrors of the Lord on my mind. Sinners are perishing around me ; and shall they perish through my negligence? God forbid. But when I reflect on what is passed, it seems to me that I have as yet done nothing. I hope to double my diligence and faithfulness in future, in warning all in season and out of season."

That any one on earth should have more of heaven than Mr. C. seems to have had in his illness, can scarcely be conceived possible. In what a glorious state of mind must that individual be, when, not from the tortures of afflictions, but from the consolations of the gospel, he desires, and even longs to be gone, to be forever with the Lord. Before this can be the case, there must be an identity of views and feelings with those which prevail above, a high degree of conformity to the divine image. The objects of his wishes were not fanciful and undefined. He saw, he knew what he desired, what he wished to enjoy—to engage with all the heart in adoring and praising the God of his salvation.—The effect of this affliction we see in the last extract,—an increased concern for the salvation of sinners. He viewed his former labours as nothing, though in the estimation of others very great ; and felt an

anxious desire to be doubly more diligent in his work. O that this were universally the effect of every affliction with which the ministers of the gospel may be visited !

In the year 1800 the superintendence of the Rev. P. Oliver's connection at Chester devolved on Mr. C. Mr. O. died that year, and left Mr. C. a trustee for the places of worship he had established; and he was to overlook and manage the whole concern. The career of Mr. O. had been similar to that of Mr. C. He had been excluded from the Church on account of his zeal and faithfulness. He was a man much devoted to the service of his Master. His ministry had been blessed to many at Chester and in its vicinity. Chapels had been built there, which he in connection with some of his friends served. Mr. C. occasionally assisted him in his lifetime: and it was owing to the high opinion Mr. O. entertained of him that he appointed him his trustee. This concern added considerably to the labours of Mr. C. and not a little to his anxiety. Difficulties are invariably connected with great undertakings: and in all our transactions with man, we shall have always to combat, in a degree, more or less, with prejudices and oppositions. This it seems was the case at Chester. "In this," says his Welsh biographer, "as well as in other parts of his work for God, his diligence and faithfulness were very remarkable, though he did not escape the opposition and calumny of some, who were too much influenced by a selfish, proud and conceited spirit. But this was one of the "little things" in his view, when he considered the great work he had in hand."

There was nothing particular that transpired be-

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tween this time and the year 1804, with this exception, that he established a *printing press* at Bala in 1803; which had been principally engaged from that time to his death in printing elementary books for the schools, and his writings, especially his scriptural dictionary, which we shall hereafter notice. The elementary books, as we are told by the Welsh biographer, page 226, went through fifty-five editions in eleven years, that is, from the establishment of the press till the death of Mr. C. Their number in all amounted to 320,000. There is a particular account of them, he says, which may now be seen, kept by the printer. The number of these books gives us some idea of the extent of the Sunday schools.

The exertions of Mr. C. which led eventually to the formation of the Bible Society shall be detailed in the next chapter. We shall now conclude this by inserting two letters sent to his friend W——.

*Spiritual converse.—The Spirit's influence.*

"Bala, Jan. 10, 1803. I felt much disappointed on my return from London by not having more fellowship and spiritual intercourse with you and Mrs. W—; as I had found it in times past both joyous and profitable. From many religious characters, no *spiritual* converse is to be expected, as they have not attained to but little spirituality in their own souls. But when I know persons to whom that ground is familiar, I feel grieved and disappointed, if I get not a little communion with them in the green pastures and by the still waters. I am thankful to the Lord that you think of me, a poor worm, in your prayers. Continue, dear friend, this kindness to me. To say that I need your prayers, is saying nothing but what you are already very sensible of. My wants in every instance are equally as great, if

not greater, according to my feelings, every day. I am no wiser nor stronger than in years past long ago, but as I receive wisdom and strength daily. And as to pardon, all is eternal ruin without it every moment. Nothing goes on of real gospel-holiness within or without, but as it is every moment and in every instance, carried on by the holy influence of the Holy Spirit. I think I know in some *small* degree the amazing difference between the effects of his holy influences and all other feelings and workings whatever. In his light Christ in my estimation is in some degree what he ought to be,—*excellent, υπερχων*,—*glorious, εσσιμος*,—*precious, τιμη*. But without him, Christ and his salvation seem to be nothing at all, but dreams and shadows. I seem to be at a table richly furnished; but what are the richest viands to me, who am full, sickly and squeamish: being after the flesh as to the temper and frame of my mind, I mind not the things of the Spirit. Continue to pray for me, that I may in particular live daily in every thing under the holy influence of God the Spirit. To be in God's work without his Spirit is terrible,—unprofitable to us and dishonourable to God. O what a comfort it is that when we set about praying, he meets us, helps us, and gives us access to God; which all our skill could not command without him through the ages of eternity. Surely the covenant is well ordered in all things: for the Holy Spirit is ordained in it to help us in all things."

*Liberality to the poor.—The love of God.*

"Bala, June 8, 1803. I was from home when your very kind letter came, or I would have answered it by return of post to acknowledge the receipt of ——— for the use of our poor godly people. I am gratified by

the confidence you have placed in me, and shall be very glad to be your servant in this good work. I have the happiness of being acquainted with many who love the Lord Jesus Christ in sincerity ; *many* of whom are very poor. I have more than once taken my great coat off my back to cover their naked limbs in the colds of winter, and gone to Mrs. C. for another. I shall meet with no difficulties in laying out your very liberal donation according to your wishes. And I believe you may depend on my faithfulness and disinterestedness in the work according to the best of my knowledge.

“ It is not a small privilege to be employed in serving those whom our Lord loves, whether it be in their temporal or spiritual concerns. He hath loved them, redeemed them, and washed them in his own blood ; and takes it kind of us that we love and serve one another. *Our* love is but as nothing at best ; but *his* love has all immensities, and every perfection in it. The more we know, believe and contemplate it in all its fulness, immensity and eternity, the more we shall love him and one another. It is an all-conquering love. It overcomes enemies and makes them friends forever. A cold, stubborn, hard, misgiving and suspicious heart cannot stand before it. Sometimes I wonder that it is possible for me to think of any thing else. And I do rejoice that the period is hastening when I shall be altogether filled with its wonders. The divine perfections are all wonderful and infinitely glorious. But if God had not loved us, they would have been all against us ; and we deserved justly they should. But love has made all ours, and set them all at work in all their infinite greatness in our behalf. The great point was to love : but divine love surmounted all difficulties, arising from



our unworthiness, deformity and guilt, and embraced us in the midst of our vileness, and withheld nothing necessary to qualify us for the full and eternal enjoyment of himself.

“ I do not trouble myself about his love to me in particular. I know he has loved sinners ; and I am one of them. This consideration endears him to me ; so that I cannot help loving and praising him, and cleaving to him without any great doubt or hesitation. Every thing in Jesus seems to suit me. I know that all his blessings were intended for such as I am. Who else could make use of them ? And why not for me ? He is altogether lovely—altogether such an one as I could wish him to be ; and I see every thing that I want in him. Where else can I go, or should I go ? I see so little holiness in me, that I can hardly persuade myself, that I am a saint. But I know that I am a sinner ; and as such I seldom fail of having a free access and a favourable audience. I wonder at him, and wonder at myself too. I wonder he admits me into his presence ; and I wonder how I can venture, being so vile and unworthy. But when I look towards the throne, every thing seems to favour me—a throne of grace—a great High-priest, touched with the feeling of our infirmities—mercy and grace to be obtained and received ; the very things I want, and which alone can help me. What blessings ! All smiling on a poor worm, and giving him a cordial welcome—all the wonders of love to a poor sinner !——I thank you very sincerely, my dear friend, for putting it in my power to relieve those who love our common Lord, and are loved by him. It is a gratification, I assure you. Their hearts, as well as mine, will bless the Lord on your behalf, and pray for your soul's prosperity.”

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## CHAP. IV.

FROM 1804 to MR. C.'S DEATH IN 1814.

SECT. I.—*From 1804 to 1807.*

As Mr. Charles was the *principal*, though not the only instrument in originating the Bible Society, it is deemed right to detail briefly though minutely, the part he acted in the business.—The exciting or moving cause of this noble institution was the want of bibles, especially in North Wales. This worked on the sympathy of Mr. C. and some of his friends. They exerted themselves; and failed in their first efforts. The urgent want which prevailed allowed them no rest. Their invention was called into exercise; they planned, contrived and fervently prayed. The Lord heard, and directed them eventually in a course which led to sufficient means of relief. This want was created by the success of the gospel. Many in different parts of the country had been awakened into a sense of religion by the powerful preaching of Mr. Rowland and his coadjutors, before Mr. C. went into Wales. When the people were made sensible of the value of eternal things, they wanted to peruse for themselves the words of eternal life. When quickened into life, they became hungry and felt the need of spiritual food. This hunger for the bread of life had been in a degree satisfied in South Wales and partially in the North, by the laudable efforts of the Rev. Peter Williams, who published about the middle

of the last century or a little later, an edition of the bible, accompanied with notes after every chapter. This was printed at Carmarthen. Nearly at the same time an edition of Cann's bible came out in octavo; and also a pocket edition of it, with the marginal references and a few notes at the bottom of the page. South Wales enjoyed also the benefit of the editions of the bible procured through the influence of the Rev. G. Jones, of Llanddowror, in the former part of the last century: and this excellent clergyman was the origin of all the good, afterwards carried on and enlarged by Rowland and Charles: it was he that began that revival of religion, which has become so extensive and so beneficial to the country. The advantages of the forementioned editions of the bible reached North Wales but very partially. Hence when Mr. C. went to that part of the country, he found the inhabitants generally destitute of the word of life, "It is well known to many," says his Welsh biographer, "that Mr. C. very soon after he joined the Calvinistic Methodists in Wales, felt much concerned, that so few of the people, especially of the poor, could read, and that so few bibles were to be found among them in general."

This state of things induced Mr. C. to establish circulating schools; which after four years were followed by Sunday schools. When the capacity of reading became more general, and a serious impression made on the minds of the young people, bibles were wanted. And we find that Mr. C. as early as the year 1787, two years after the commencement of the circulating schools, was corresponding with the late Rev. T. Scott, then in London, about procuring Welsh bibles for supplying the wants of his countrymen. Mr. S. tried all means

in his power but eventually failed. The Sunday schools greatly increased the want. So urgent and general it became, that the Rev. T. Jones, of Creaton, Northamptonshire, when 'on a visit to that country in the year 1791, observed it with great concern and sorrow. It made such impressions on his mind, that he could not rest without trying all means to have it removed. Part of his correspondence with Mr. C. from this time till the establishment of the Bible Society may be seen in Mr. Owen's admirable history of that institution. This want of bibles was still farther increased by the extraordinary revival which took place in North Wales in the years 1791, 1792 and 1793. Its greatness and urgency may be judged of, by the incessant and strenuous efforts made by Mr. Jones to relieve it, which were no doubt instigated by the affecting representations and importunate solicitations of Mr. C.

The first attempt was made in the beginning of the year 1792. An application was made by Mr. Jones to the *Society for promoting Christian knowledge* to print an edition of 10,000 copies of Welsh bibles. The Society was reluctant. To induce it, Mr. J. offered a security to pay for 5000 as soon as printed. This offer was in July 1792 accepted; but in April 1793 there was a demur on the ground of an opinion entertained by the Society that such an edition was not wanted. Having failed in this way in his object, Mr. J. had recourse to the kindness of his Diocesan, Dr. Madan, the bishop of Peterborough. The good bishop most readily promised to exert his influence to forward what he had in view. The bishop's influence succeeded. A resolution to print the number required passed the board in 1796; and the edition came out in 1799. But it was

no sooner published than sold. Not a single copy was in a short time left; "though not *one fourth* part of the country," according to Mr. J.'s account, "was supplied." "The joy of those," says Mr. Owen, "who received the bibles amounted to exultation; and the grief of those (and they were many) who could not obtain a copy, fell little short of anguish."—The extent of the spiritual dearth which prevailed may be conceived from this circumstance—*10,000 copies not sufficient to supply one-fourth-part of the country*. How extensive must have been the success of the gospel!

The quick sale and the partial extent of this edition shewed the necessity of another. And no time was lost before Mr. Jones again solicited the society to issue another edition. He asked as in the former instance his benevolent diocesan to use his influence; which he most readily did: but with no effect. Other respectable characters were requested to intercede for him; which they did, but with no success. In the year 1802, June 20, he wrote thus to Mr. C. "I have repeatedly tried the Society for promoting Christian Knowledge through the medium of my friends, men of influence, and found that no further help can be expected from them now: they gave a decided answer *more than twice over*." We shall add other parts of this letter as they contain ideas, which may be viewed as the seeds from which the Bible Society sprang. "Let not the business be given up: it may be accomplished on this plan:—Let there be three or four faithful men appointed in each county to collect *subscribers' names* and receive their *subscription money* and to deliver the books when ready for six shillings a piece; (*only the two testaments* in 8vo.) half to be paid at the time they

subscribe; and the other half when they receive the books. Let there be a *collection* made sufficient to enable us to let the *poorer sort have a bible for three shillings*, and those who have *no money, gratis*.—As soon as you gather all the subscribers you can find in every corner of the principality, then begin to *collect for the fund* we shall want. In England we may begin as soon as the plan is finally fixed upon, in order that we may find money to purchase paper with.—We must try, not to accommodate *any particular sect*, but *all men that want bibles*, and on the terms they can afford." This was the plan on which it was intended then to proceed.

In December of this year, 1802, Mr. C. went, as usually every year, to London. And he intended to lay the plan that has been mentioned before his charitable friends in town. On the seventh of that month there was to be a meeting of the Committee of the Tract Society of which he was a member. The subject was much on his mind; and on a previous morning while awake in bed, as he told me himself, the idea of having a society established in London similar to the Tract Society occurred to his mind: and he was so pleased with it, that he instantly arose, dressed himself, and went out to consult with some friends on the subject. The first he met with was his friend Mr. Tarn. They discussed the point together for a considerable time. This account will receive a confirmation from a letter of Mr. Tarn which shall be presently introduced. At the next meeting of the Committee of the Tract Society, Mr. C. opened his plan to them, Mr. Tarn having introduced the subject. A conversation of some length ensued; in the course of which it was suggested by the

Rev. J. Hughes, of Battersea, that it would be desirable to extend the plan so as to facilitate a general circulation of the scripture. This suggestion was hailed with the approbation of all present. Mr. Hughes was requested to draw up a circular letter, to invite and entreat Christians of every name to join together in a society to send the word of God with out note or comment all over the world. The success the undertaking met with is universally known.

This is the brief account, which it has been deemed proper to give, of what Mr. C. had to do with the origination of the Bible Society. If one individual was *more* instrumental than any other in this glorious work, he was that individual. Being where the scarcity of bibles existed, witnessing the distress it produced, he was the *original* spring of the exertions that were made. His affecting representations, in connection with what a visit to that country had produced, stimulated another, his friend in England, Mr. Jones, who exerted himself to procure relief, and through whose laudable and patriotic though disappointed efforts it was rendered evident, that some *new* measures were necessary, and who prescribed those measures which under certain modifications, formed afterwards the very essence of the Bible Society. What share Mr. C. had in giving rise to the suggestion of those measures, in supplying materials for the proposed plan, cannot now be ascertained, as his letters to Mr. J. are not extant. The idea of having a Bible Society formed in London to supply the wants of Wales, was evidently the suggestion of Mr. C's. own mind. Had *his* plan been adopted, there would have been a Society for the dispersion of the scriptures in the principality. The extension of the plan was the suggestion

of Mr. Hughes. Hence it appears that the Bible Society owes its rise and origin, under the guidance and direction of a gracious Providence, to three individuals—Mr. Charles, Mr. Jones and Mr. Hughes, three natives of that country, which afforded the exciting causes to those efforts which eventually issued in a glorious plan, beneficial not only to its own inhabitants, but to the inhabitants of the whole world.—As all good proceeds *exclusively* from God, “all good counsels,” as well as all good success which may attend them, there is no room for pride or for boasting or for self-exaltation, or for self-congratulation, though an abundant cause for gratitude and praise. To God only must be attributed the beginning, the progress and the successful termination of the efforts made. What occasioned them, came from God: it was he who owned and blessed the gospel to the poor inhabitants of Wales. And the exertions that were made must have been all abortive, had not the Almighty conducted them by his invisible hand into that glorious end in which they finally terminated. To him therefore, and to him only belongs all the praise. But consistently with this view, without any derogation to the divine honour, but under certain circumstances, to a greater manifestation of it, we may justly point out and notice those individuals whom he employs and honours as his instruments in bringing forward any great and illustrious work. The greater the work and the humbler and more insignificant the instruments; the more apparent is the blessing and interposition of Providence. The three individuals that we have mentioned occupied no high stations in the world, and were more the objects of its scorn than of its regards, and one of them, if not all in a measure, had



been reviled and persecuted ; and yet the Almighty was pleased to employ them in a work, the doing of which would have reflected honour on crowns and mitres, and which is now and no doubt ever will be, the admiration of the world.\*

Though Mr. C., as we have seen, had much to do with the origination of the Bible Society, yet there is nothing to be met with in his letters at this time or at any posterior time, which alludes at all to the part he had acted. Modesty was one of the most remarkable traits in his character. He published in Welsh a short account of the Society, soon after it was established, for the purpose of calling to it the attention of his countrymen. It was necessary that he should give some account of its origin. This he did in a manner the most modest that can be well conceived.† He mentions

\* To give some idea of what has been already done by this wonderful institution, we add the following account from the cash report, 1827. Bible Societies, Auxiliaries, &c., in BRITAIN, 2006 ; in the COLONIES, 88 ; in IRELAND, 232 ; in SCOTLAND, 160 ; in EUROPEAN CONTINENT, &c., 825 ; in ASIA, 15 ; in AFRICA, 4 ; in AMERICA, 578 :—Total, 3,965 !!! Bibles and Testaments issued by the British Society, and those purchased and issued by it in Foreign Parts :—Bibles, 2,095,245 ; Testaments, 3,144,383 :—5,239,628 !!!—Expenditure from Sep. 11, 1805, to March 25, 1827, £1,424,985 4s. 7d.!!!! The issues and expenditures of Foreign Societies we do not know.

† Another instance of great modesty is recorded by the Rev. J. Campbell, a Scotch minister in a letter written by him to the Rev. J. Scott, which has appeared in a volume of his father's " Letters and papers," page 113. Part of Mr. Campbell's letter is thus ;—" On a visit to London I was expressing a great desire to see the late Mr. Charles of Bala, with whom I had corresponded for three years concerning a remarkable revival which had taken place under his ministry. Mr. C. happening to be in town at the same time, your father kindly took me to Lady Ann Erskine's, where he resided. We spent there two happy hours. Your father requested Mr. C. to favour us

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what others did, but says scarcely any thing of himself. It was published without his name as the author, and the part which refers to our subject is the following :—

“ While the Rev. T. Charles was consulting, in London, with some well-wishers to religion and piety, how a large and cheap edition of the bible could be had in Welsh, and how, if possible, a permanent repository of bibles could be procured, that there might be no more a scarcity of them among the poor Welsh,—the Lord put in the hearts of some of those pious men with whom he was conversing, the kind and noble design to form a society to distribute the bible, not only in our country, but also in foreign countries, whether Christian, Mahomedan or Pagan; that there might be no nation under heaven, nor any individual in the whole world, without this precious treasure, if desirous to possess it. On the first view, the object, though desirable, yet appeared so great and so difficult to be accom-

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with a brief outline of the circumstances which led to the remarkable revival at Bala and its surrounding region, its progress, &c. He did so for upwards of an hour. On our leaving him, your father said, “ Did you not observe the wonderful humility of Mr. C. in the narrative he gave? Never having once mentioned HIMSELF, though he was the chief actor and instrument in the whole matter.”—The high opinion Mr. Campbell entertained of Mr. C. may be seen by the following part of his letter to me ;—“ I am glad you are endeavouring to erect a monument to the memory of a man, who in his day was so highly honoured of his God. I never was at Bala but once, which was not long after his removal to the regions of immortality ; and such was my veneration for his character and labours, that in approaching it, I felt as if I was about coming in sight of Sinai or Jerusalem, or treading on classical ground. His letters discover that his heart was in the right place, and the events they record, I believe, are viewed with more interest by the glorified than the battles of Actium or Waterloo.”

plished, that even to think of it seemed useless. But the hand of God being upon them, this glorious cause pressed so much constantly on their minds, that they felt themselves compelled to make an attempt to bring it forward, notwithstanding all discouragements. Several of them met together to consider the subject. In the first meeting T. C. was present. And while they were conversing on the magnitude and desirableness of such an institution, the views presented to their minds so deeply affected them, that they simultaneously shed tears of joy, at the very hope of success in the work."—The meeting mentioned here was evidently posterior to the meeting of the Committee of the Tract Society.

On the very day on which the first public meeting was held in Loudon, his intimate friend Mr. Tarn wrote an account of it to Mr. C., now returned to Wales. Some parts of which shall be given, translated from the Welsh Memoir, the original letter being not in my possession.

" London, March 7, 1804. It is with cordial pleasure that I take up my pen to inform you of the numerous and respectable meeting, that was held to-day at the London Tavern, to form a BIBLE SOCIETY : in which a foundation, as I trust, was laid for circulating the scriptures wider than ever has hitherto been done. The meeting, I should suppose, consisted of about three hundred of respectable individuals from different denominations of Christians : and there was nothing but harmony throughout ; and all appeared deeply impressed with the value and importance of the work, and with the character of its catholic design.—Grenville Sharpe, Esq. was in the chair. They had been

from twelve to two o'clock considering the subject and devising means to begin the work according to the plan before prepared. The resolutions will appear in several of the newspapers to-morrow or the day after. A subscription was opened, and £700 were subscribed on the spot. And we may no doubt expect a great increase, when the object will be made generally known.

"The want of bibles in Wales was particularly noticed, and pressed on the attention of the meeting. And this, as I hope, will be one of the first things attended to by the committee. The Rev. J. Owen did the cause great service. He spoke, though not expected, after the other friends had gone through the parts assigned to them. He advocated the cause in a very powerful, argumentative and scriptural manner, by shewing that the society was founded on the sure word and promises of God.

"We cannot, my dear brother, but rejoice together when we consider that this work had its beginning in *a conversation we had together one morning* which will never be forgotten. Hence I was induced the next meeting of the Committee of the Tract Society to mention the scarcity of bibles in Wales, and then it was that the flame was kindled, which now breaks out; and which, I hope, will burn brighter and brighter till that glorious day of universal knowledge come, when we shall no more teach our brother, saying, "know the Lord," when all shall know him from the least to the greatest. To the Lord be all the glory."

By this account it may be supposed that Mr. C. was not present at the meeting of the Committee of the Tract Society. In writing to Mr. C. who knew the whole that passed, Mr. T. did not of course think it

necessary to mention every particular. The fact was, Mr. T. introduced the subject and Mr. C. explained it. So says Mr. Owen in his history :—"The subject having been introduced by Mr. J. Tarn,—Mr. C. preferred his suit on behalf of his countrymen, describing the want of Welsh bibles, and the failure of all attempts to obtain them in the usual channel, and urging with importunate earnestness the necessity of resorting in this painful necessity to a *new* and extraordinary means." page, 16.

A work which Mr. C. had so much at heart, could not but have been prosecuted by him with great activity. He exerted all his influence to raise contributions towards the support of the new Bible Society; and his success was far greater than could have been anticipated, and far greater no doubt than if it had been a society only for Wales. The comprehensive and benevolent design of the institution had a wonderful effect. This will be seen by the following part of Mr. C.'s letter to the society :—"There are none of our poor people willing to live and die without contributing their mites towards forwarding *so glorious a design*. Their zeal and eagerness in the good cause surpass every thing I have ever before witnessed. On several occasions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. Great joy prevails universally at the thought that poor heathens are likely soon to be in possession of a bible; and you will never hear a prayer put up without a petition for the Bible Society and heathen nations." Owen's Hist. 161.—The contributions the first year amounted nearly to £1,900. "This sum," says Mr. Owen, "was the more remarkable from the

consideration of its having been contributed for the most part by persons composing the plain and inferior orders of the community." Page 160. The truth was, that true religion had but very partially indeed reached the more respectable part of society. They were still enveloped in the mist of spiritual ignorance, standing aloof from every approach to the light that was spreading, entrenched within the barrier raised by rooted habits and prejudices, and confirmed by the example and opposition of such as were no better than blind leaders of the blind. Hence the cause of the gospel and of truth had no support but from the lower classes of society.

One of the first things done by the Bible Society was to prepare an edition of Welsh bibles and testaments. It was resolved, Sep. 3, 1804, to print them on stereotype plates or standing types; they were the first bibles, we believe, that were so printed. The number ordered was 20,000 bibles in 12mo. and 5,000 additional testaments in a larger type. The execution of this order had been by various circumstances retarded: for the edition did not come out till July, 1806, nearly two years after the resolution had passed. One of the reasons of this delay shall be mentioned.—Mr. C. had been appointed to prepare a copy for the press. He thought proper to make some alterations in the *orthography*, mostly, we believe, in accordance with the system of Dr. Pughe, confessedly the first Welsh scholar of the age. The alterations were by no means material: for in the present day, they are adopted in several of the Monthly Magazines, while others retain the orthography of the bible; and in some of these publicational specimens of both may be seen. A different

opinion however was entertained by some, and particularly by the Rev. J. Roberts, Tremeirchion, Flintshire ; who remonstrated against what he viewed a dangerous innovation. Mr. R. wrote to Dr. Gaskin, the secretary of the Society for promoting Christian Knowledge, on the subject. Dr. G. wrote to the bishop of London, who was a vice-president of the Bible Society, and inclosed a part of Mr. R.'s letter. The bishop sent a communication to the president, Lord Teigmouth, who instantly sent a letter to the committee. This occurred Jan. 21, 1805. A sub-committee was appointed to examine the subject. Mr. C. was without delay requested to explain the nature and extent of the corrections he had made in the text of 1799. "This explanation," says Mr. Owen, "Mr. C. very readily furnished in a lucid and satisfactory manner." The sub-committee were satisfied, that Mr. C. did "not intend nor attempt *any change in the translation.*" Of the propriety of the alterations they were not competent, not knowing the language, to decide. Therefore an arbitration was appointed, the Rev. Walter Davies, of Myvod, Montgomeryshire, who decided the question in favour of Mr. Roberts. The merits of Mr. D. as a Welsh scholar, cannot be doubted ; but to refer the question to his sole arbitration was like choosing a man of Oxford to decide a dispute between it and Cambridge. Mr. C. however like a man of good sense, and of good spirit too (for a badness of spirit ordinarily checks and impedes the plain dictates of common sense) gave in, and went on with his work with the same assiduity and labour as before. Mr. Owen's remarks on this part of his conduct cannot be withheld :—

"To Mr. C. whatever may be thought of the sys-

tem of orthography which he was desirous to adopt, nothing can be imputed, which will derogate in the slightest degree from his integrity and his laudable zeal for the purity and correctness of the Welsh bible. With a frankness and alacrity which nothing could have inspired but a confidence in the sincerity of his intentions, and what appeared to him, the justness of his theory, he met all the enquiries promoted by that court in which the merits of his corrections were to be tried. Nor does it redound little to his praise, that he manifested no symptom whatever of chagrin or resentment at the issue to which the investigation was brought; but voluntarily assisted in bringing forward that text by which it was determined, that his own should be superseded." P. 146, 147.—To this we shall add what Mr. O. has put here in a note:—"In what degree Mr. C. afterwards contributed to improve the edition stereotyped at Oxford in 1809, by the corrections with which he supplied the conductors of that work, the author will not undertake to say: so much, however he can assert from an inspection of correspondence in the possession of Mr. C.'s family, that corrections were repeatedly transmitted by that excellent man; that many of them were "*inserted*;" and that his finishing of them was represented as *conferring an obligation not only on the conductors of the edition, but on "the principality at large."*

The new testament was completed in July, 1806. "It was gratifying," says Mr. Owen, "to find, that this testament obtained a rapid sale;" and adds in a note:—"The following account of the manner in which these testaments were received, is given by an "eye-witness"; and then quotes what follows from the



Christian Observer for July, 1810 :—" When the arrival of the cart was announced, which carried the first sacred load, the Welsh peasants went out in crowds to meet it, welcomed it as the Israelites did the ark of old drew it into the town, and eagerly bore off every copy, as rapidly as they could be dispersed. The young people were to be seen consuming the whole night in reading it. Labourers carried it with them to the fields, that they might enjoy it during the intervals of their labour and lose no opportunity of becoming acquainted with its sacred truths."

We may mention here the way in which the committee acknowledged the services Mr. C. rendered the society. The following letter, dated March 8, 1809, was sent to him, signed by the three secretaries, Mr. Owen, Mr. Hughes and Dr. Steinkopff. The original being not in my possession, I am under the necessity of translating the one that is published in the Welsh Memoir. The substance will be the same, though words may differ. The letter is this :—" It is with unfeigned pleasure we inform you, that at a numerous meeting of the Committee of the British and Foreign Bible Society you were chosen *Honorary Life Governor* of the Institution. This they did unanimously on the sixth of this month at a special meeting previously summoned.— Your various services to the society are so well known, that there is no need of detailing or of praising them. The Committee were anxious to testify their sense of their value by some permanent memorial of their approbation. By putting your name where it will henceforth stand, they are doing what is perfectly agreeable to their own minds, and what will place the acknowledgement of their thanks in the same register in which is to

be found an annual report of the benevolent deeds which occasioned it."—Having now stated all that may be thought interesting in the life of Mr. C. in his connection with the Bible Society, we shall proceed to other matters.

In the year 1803 he commenced a work which will immortalize his memory, and which occupied almost all the time allowed him by other many avocations, for eight years. Notwithstanding his ministerial labours not only in his own connection, but also at Chester, and not only at Chester, but also for three months every year in London,\* he began the arduous undertaking of compiling a *Scriptural Dictionary* in the Welsh language. How he contrived to accomplish this work, when his other engagements were so numerous, may indeed seem wonderful to us: it might be thought almost impossible. But there is one word which will solve the difficulty and that word is *industry*. Perhaps no man husbanded his time better. He was up every morning between four and five o'clock, except when prevented by illness: and no portion of time was allowed to pass without its due share of employment. His work was his delight; and therefore its labour was not felt except in its gradual effects on the constitution.

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\* It ought to have been previously mentioned that Mr. C. usually went to London every year for three months, to serve Lady Huntingdon's chapel. If we may judge from the date of his first letter from Spa Fields to his wife, his first visit was in 1793. Some letters of Lady Erskine bear strong testimony to the success of his labours there. There were three other clergymen from Wales who filled up the rest of the year:—the Rev. D. Griffith, Nevern, Pembrokeshire, the Rev. N. Rowland, and the Rev. D. Jones of Llangan; men of various talents, but all excellent preachers.

The Dictionary extends to 4 volumes, 8vo. of moderate thickness. The constancy with which it engaged his mind, may appear from a passage in the preface prefixed to the fourth volume :—"My brethren in the ministry," he says, "know, [that in the midst of great, numerous and continual engagements, I wrote it all. Had not my mind been diligently occupied in studying it, wherever I was and whatever I was doing, it would never have been finished."—It is astonishing what the human mind is capable of doing, when its whole powers are called forth into exercise for any length of time.

This work shews no small extent of reading. It proves that Mr. C.'s library was well stored not only with a great number of books; but with a great many standard works, the best in the English language, and with some of those which are most valuable in Latin. The etymon of every Welsh word is given, and usually the corresponding word in Hebrew, in Greek and in Latin : and occasionally the most significant and useful of the Welsh proverbs are added. The different Welsh versions are also frequently stated. When the word is defined, its different acceptations in scripture are set down ; and those places in which it occurs, if obscure or difficult, are explained : and references are made to the opinions of the most approved critics. It is by no means a mere compilation. Every article has evidently been arranged and new-modelled by the author ; every part of it seems well connected. It is not one of its least excellencies, that it has been written in a simple, elegant and yet energetic language. It is quit a model of good Welsh style : it is pure Welsh without any intermixture of foreign words or of foreign idioms. But what gives it its greatest value is the character of its

divinity. Our praise here can scarcely exceed its just limits. Doctrines are stated clearly, judiciously and evangelically, and are brought to bear on our motives, feelings and conduct. Duties are unfolded in their full extent, and enforced by such considerations as scripture recognises. It is truly evangelical and yet wholly practical. The religion it is calculated to produce, is that, which has its foundation in a deep experience of the power of divine truths, assimilates the character to the divine image, and brings forth the fruits of righteousness to the glory of God and to the benefit of man. This dictionary, in a word, is a magazine of useful, rich, scriptural knowledge; of itself a valuable library. We hesitate not to say, that next to the bible, it is by far the best book in the Welsh language.

To refresh the reader's mind with something more savoury and richer than a detail of events and of the merits of a good book, a few extracts from letters written during this period shall be presented. We shall see that his numerous avocations had no bad but good effect on his mind, had not deteriorated but improved its spirituality, had not lessened but increased his devotedness to God and his deep concern for the eternal good of his fellow-creatures. The first and the third extracts are from letters to Mr. and Mrs. A— of London the second and fourth from letters to Mr. and Mrs. J— of Wrexham.

*Views of his own self, labours.—The political world.*

"Bala, April, 8, 1804. I have been long in performing my promise. To say that I have been much hurried is but a poor apology, though a true one. Through mercy I have good health, and am able to work and have enough of it. My sun is past the meridian,

and will be soon in the western horizon. It ill becomes me to trifle away any part of my evening, or spend a moment idle. Whilst I feel a desire to be active for the Lord, it becomes me to be sensible that he does not want me; that I can do nothing without him; and that it will be all in vain unless in the Lord. *To be active, to be dependant, and to be nothing*, is very becoming and very comely in those who are nothing without him. *To see our nothingness and not to despond, to feel the Lord working in us and by us, and not to boast*, are hard lessons for such a dull scholar as I am. It is well the Lord can bear with me and forgive me much. I want to be more sensible of my guilt both in my desponding and presumptuous frames of mind. I highly dishonour God in both. When I consider myself in viewing all my frames, I see great reason to cry out—'Vile! unclean!' It is well that there is perfection in Jesus, and that we are made acceptable in the beloved.

———Since my return from town I have been alternately busy in preaching and writing. I have travelled through several parts of our country: and I am happy to inform you that religion flourishes in many parts. Our schools thrive I believe more than ever. A great blessing attends them in general, and great good is done.—The political horizon still continues dark and cloudy. Surely it is a very singular time. The Lord seems to threaten us,—to spare us,—and at the same time, he does not lay the rod aside. He expects us to consider, to tremble at his providential word, to be more humble, and to flee to him for refuge with a more single eye and with more confidence. He hears our prayers, and has given a very evident proof of it in restoring the health of our beloved sovereign. But still

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the rod is not laid aside. It is a time to honour him by acknowledging our guilt, by calling on him, and by casting away all other confidences."

*Man's unworthiness and God's graciousness.*

"Spa Fields, Jan. 9, 1804. I was very glad to receive your letter, and thankful that it communicated no tidings distressing to my feelings respecting you and your family. It is of the Lord's goodness that our common mercies are continued to us and to our families. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Our great ingratitude for them, the little of the Lord we see in them, and our carnal abuse of them, are great sins. I wonder sometimes that the Lord does not destroy me and mine in anger, root and branch. We are spared only, because his compassions fail not. We deserve to be consumed, but he spares us for *his own* sake. I see myself so guilty and so unworthy in all things, that I should most certainly despair. were it not for the great propitiation. The atoning sacrifice, "y iawn mawr," affords adequate and effectual relief, which nothing else either in heaven or earth ever could. A believing view of it raises the soul from the depths of hell to the bosom of God, to enjoy his peace and the smiles of his countenance. Indistinct and unfrequent views of him prove injurious in a high degree to our souls. Without seeing sin to be sin, exceeding sinful, we see not our need of the atonement; and having no fellowship with Christ's sufferings, we have no access to God; and our religion becomes formal. Thus we should go on to destruction, did not the life-giving Spirit visit us with his quickening influences, convince us of sin and take of the things of Christ and shew them to us.

"We are great debtors to grace indeed! and have great cause in ourselves to be ashamed before the Lord. Vile, vile indeed! None but God would or could save me, so vile a wretch. But when I look to him, I have confidence, joy and triumph. He is all I need, and all I desire. He is my firm rock in the wreck of worlds, my covert from all storms, my balm that heals all diseases,—my *all*. What a mysterious wonder that God and a poor sinner should rejoice in one another! The foundation of all this is laid in the great propitiation. The weight of all lies there, on the shoulders of the great Mediator. A "God in Christ" is a pleasing and a saving sight to a poor, guilty sinner. Let us ponder on that subject and consider it well, that when we see one another, if it be the Lord's will, we may have some precious thoughts to communicate to each other's edification. "God in Christ"—what does it mean? I am very sure that more is implied in these words than I have ever seen. Let us pray that we may have more light on them. He does two things as God in Christ which he does not do in any other character;—1. He reconciles sinners to himself,—2. Without imputing to them their sins."

*Lady Erskine's death.—All-sufficiency of God.*

"Bala, Oct. 17, 1804. I am much obliged to you for your kind letter, communicating to me the sorrowful tidings of dear Lady Ann's departure. I was affected, but not much surprised, as it was what was to be expected from her Ladyship's age and growing infirmities. I was very happy to hear of the Lord's faithfulness to her in her last days. She was a wise and faithful servant of the Lord, and hath left a bright example for her successors to follow. I pray the Lord

that a double portion of her spirit may rest on whomsoever that is appointed to fill her important situation. When we look downwards, there is enough to discourage our feeble minds; but when we look upwards, we see or may see enough in Jesus to cheer our desponding thoughts. He ever lives, and because he lives, his poor people and his despised cause here on earth, shall live and prosper abundantly. He wants no help to carry on his work. He has all fulness in himself: and it is infinite condescension in him to employ and qualify such poor sinners as we.

“ Whatever instruments he condescends to employ, he must first form them for the work; and when they are formed, he must employ them; and in the employment, he must altogether support them; and after all, he must prosper their work, or nothing will be done. Did we know more of him, we should lightly esteem all other objects. He is *all*. All else is nothing. This Mighty One is our Helper; and how shall we then fail? Impossible. I was meditating yesterday on the happiness of those who have God for their portion. How vast! how various! how infinite! how eternal! I felt that I wanted capacity to enjoy enough of him. I wished I had ten thousand souls more to be filled with him! Then I longed that all did know him. I saw enough in him for the poor Welsh, and the poor Hot-tentots, the perishing Indians, and for a world of sinners, and for ten thousands more. In pursuing these thoughts, I indeed, dear madam, almost longed to be with him. The thought occurred to me, that one moment might remove me, when the Lord pleased, to the full enjoyment of which I now only see through a glass darkly.”



*Counsels to one under the loss of her husband.*

"Bala, Feb. 18, 1805. "The *Lord* gave, and the *Lord* hath taken away; *blessed* be the name of the *Lord*,"—this, I trust, is in some degree the language of your heart under the present trying dispensation. You know I love you, and must therefore feel for you, and pray for you: but still I cannot but feel comfortable respecting you and your little ones. My dear friend, your late husband is at rest. His troubles and sorrows are at an end forever. Therefore we ought not to sorrow *for* him, though we may feel sorrow *after* him. We have a hope respecting him, and therefore we rejoice. As to you and your little ones, you are surely well provided for, being in the care of him, "who is the Father of the fatherless, and a Judge of the widows, in his holy habitation." I trust that the *Lord* will, through this heavy dispensation towards you, bring you to live more thoroughly dependant on him by faith. I feel concerned for you in this respect. I much wish you may be effectually brought to a strong ground, to live on the promises of God in Christ. In that case you will not have much to care for, but to follow daily the path of duty by the leadings of God's providence, wholly dependant on him who is our strength, and has promised to lead and instruct us in the way we should go and guide us with his eye. Ps. xxxii. 8.

"He is enough for us in every situation, and all helps are vain without him. Have much to do with him daily. You cannot go to him too often, or trust him too much. You will need him every day, and you are welcome to him every day and every minute of the day. He hath done great things for us; and shall we not believe, my dear friend, that he will do all things

well towards us? "He that spared not his own Son, but delivered him up for us all, how shall he not *with him freely* give us all things? *Anticipate no future events.* These anticipations are generally the fruits of our unbelief and worldly-mindedness. "Commit your way to the Lord;" trust also in him, and "he will bring it to pass." He will order and will do every thing for you. "There is none besides the Lord; and there is no *rock* like our God." Friends are nothing; enemies are nothing;—God is all.

"Be not over-anxious for your babes. In the strength of the Lord do your duty towards them. Pray for them, and "train them up in the way they should go." Take them to the Lord by faith, and there *leave* them. Hath not the Lord commanded you to do so? "Leave thy fatherless children, and I will preserve them alive; and let thy widows trust in me." Jer. xlix. 11. How kind is the Lord! He speaks to our feelings and to our anxious cares for those whom we tenderly love.—*Leave* them with me. Good Lord, what condescension is here! And wilt thou take them? Yes, he replies, and "preserve them alive." O my friend, lay hold of this promise, take your ground on it, and let no enemy drive you from it.

"All the promises like the bank of England notes, are payable to the bearer, to him who believes them, and applies for the promised blessings. They are great, and they are precious indeed! May you and I be enabled to hold communion with God daily through them. They are all yea and amen (there is no *nay*) in Christ, and to us in him. Live on these immutable things, and you are sure to have *strong* consolations. Heb. vi. 18. God meant that we should believe, live on, and enjoy

the comfort of all his promises, or he would not have given them to us. And it is a dishonour to him, sinful in us, and very prejudicial to us, not to make use of them to the end for which they are given. I cannot say that I am well skilled in this life of faith on the promises; I know that none but the Spirit of promise can bring us thus to live. But through mercy I know enough of it to long for more advances in this life, and to recommend it as superlatively good to all my friends. To live by the faith of the Son of God is the next step to heaven: and there is no real permanent comfort on earth without it. Do not look on this life as unattainable, or as a ground very far from you. No, the word is nigh; and the Spirit of promise can bring us and the word together in an instant.—I commend you and yours to the Lord, and there I shall leave you for the present without adding any more words.”

In May, 1806, Mr. C. preached in town one of the four sermons usually preached every year for the London Missionary Society. His concern for Missions overcame his great modesty and many other impediments arising from his various engagements. He felt a deep interest in the Missionary as well as in the Bible Society and promoted its support in Wales by contributions to its funds. His text on that occasion was Isa. x. 27. “The yoke shall be destroyed, because of the anointing.” That it should contain any thing original or what some would call, great, could not have been expected, as he never aimed at such things. His great ambition was to deliver the great truths of the gospel in a plain, simple and pressing manner: and no small unction generally accompanied his preaching. It was his *spirit* that constituted the main excellency of his

sermons. Love, compassion for sinners, and sympathy with the distressed Christian, impregnated almost every word he uttered.

## SECT. II.—*From 1807 to 1812.*

There are two things of considerable importance to be recorded of Mr. C. during this period,—his visit to Ireland,—and his correspondence respecting the Gaelic schools. These two things will principally take up this Section; though a few other matters shall be introduced.

A request was made to Mr C. this year, 1807, by the Committee of the Hibernian Society, to accompany three other gentlemen to Ireland, for the purpose of ascertaining the religious state of the country, the best means of instructing the people, and whether through the medium of the English or the Irish language. The condition of the sister island had previously been an object of anxiety to his mind; and therefore his compliance was easily gained. His three companions were the Rev. D. Bogue, the Rev. J. Hughes and S. Mills Esq. These four Christian tourists commenced their journey July 24, traversed the country mostly two and two, for nearly a month, and returned Aug. 20th. Their report was published; and much of the good that has since been done in Ireland must no doubt be attributed to it. "The observations then made by Mr. C." as we find it remarked in the Evangelical Magazine for Nov. 1815, "led him more especially to desire that *schools might be established in every part of that country*; in which, such as require it, should be taught in their *native language* :—and had he lived to this day, when the Hibernian Society has more than 14,000 children

under instruction, his generous heart would have exulted with joy."—And it may be added, had he lived to the *present* day, when not only many are in the course of being taught, but many have been apparently truly converted, how much greater would have been the joy of his heart. Those who suggest and give rise to plans of usefulness, are the greatest benefactors of mankind : as the good which they originate may often extend to ages and confer benefits on millions. Blessed are those whom the Lord thus honours.

Mr. C. in this tour kept a journal, which I have now in my possession. It is too long to be given whole, and too interesting to be left out entirely. It shall be presented in a compressed form. Nothing shall be omitted that refers to the religious state of the country.—It may be right to state before we proceed, that the Bible Society sent 1000 testaments to Dublin to be distributed by Mr. C. and his companions, while travelling the country.

Mr. C. preached on Sunday, July 20, at Bethesda Chapel, Dublin. "The congregation not numerous—there was attention—The religious people seem in a great degree destitute of vigour and exertion in the cause of religion, full of disputations and dissensions; and therefore no wonder that little good is done. Dublin is supposed to contain 200,000 Papists and 50,000 Protestants; but few of these hear the gospel preached." •

"*Castle Comar*.—We called on a pious evangelical clergyman. Here Lady O—— lives, benevolent, devotional, but not evangelical. The town and neighbourhood mostly Papists—bigoted and profligate — and a profligate tippling priest. Some pious persons, called under J——'s ministry—congregation about 300.

**"Kilkenny.**—Called on the Rev. P. Roe, and met the Rev. G. C. of Ross, near Waterford—both evangelical, zealous and successful; but complained heavily of the increase of popery in Kilkenny and all the adjacent country. The Papists have a great school here, and it is the principal place of ordination. The *Irish* is *generally* spoken, though English is by most understood, and taught in the schools.—Complaints every-where of the bigotry of the Methodists.—The carnal clergy oppose those that are evangelical more than they do the Popish priest.—At *Athy* when Mr. Kielly preached in the court-yard, the Popish priest stood at the end of the lane to prevent any of his people to go and hear. Mr. B. preached there to about two dozen people.—A few good people, though very few, in all these places.

**"Clonmel,** 24 miles from Kilkenny.—All the country spoke *Irish* and were principally Papists.—Assizes just over—nineteen tried, *mostly for murder*.—We spent the Sabbath here—went in the morning at ten to the Quakers' meeting—all silent,—at twelve to the Popish chapel and heard an Irish sermon—the congregation very attentive and about 3000;—at one to church—congregation about 200—the sermon as usual.—ten Papists to one Protestant.—They spoke *Irish* in the streets.

**"Waterford,** Aug. 3.—Arrived here about one, after, a pleasant ride through a romantic country—all speaking Irish and many *Irish only*—the religion generally Catholic.—Mr. B. addressed in the evening a *small* congregation of Independents.—nine Catholics to one Protestant.—Religious people here, as every-where else, in some degree infected with *Sandemanianism*—Sacrament every Sunday—administered without

a minister ; they spend their time in vain janglings instead of laying themselves out in endeavours to spread the gospel and save sinners which are perishing all around them.

" *Fermoy*, Aug. 4.—A pretty town—the country mountainous—*Irish* generally spoken—very few protestants in all the country—the poor much neglected and very ignorant.—Went into a school on the road—English only taught. Very few can read Irish, though universally spoken. The spirit of industry is not encouraged by the landowners—land lets very high—farms at £4. an acre—fields near towns £12. and £15. an acre. Between Clonmel and Caracksure they have long leases, and farmers they say, have the land on very moderate rents.

" *Cork*, Aug. 5.—In my way from Fermoy I conversed with several poor Irish, found them zealous Catholics, not able to read, and very ignorant. When I told them that I was a Welshman, they expressed great kindness in their countenances. I asked them, whether they loved the Welsh more than the English ? One replied—"Ten thousand times." I asked, why ? "The Orangemen swear," said he, "that they will fight in Irish blood to their knees, their middle and to their necks." "The poor Irish he added," would join the French, were they to land : for they say, it cannot be worse : and if we die fighting, we shall go to a blessed place."—This town contains from 80,000 to 90,000.—The gospel is preached in the church—The cause very low among the Independents and Baptists.

" *Limeric*, Aug. 7.—The country from Cork wilder than what we had before seen—Irish spoken throughout—all Catholics—the land seemed capable of great im-

provement—the soil good, for the crops were everywhere good.—This is a large, fine built, populous town, situated on the Shannon, the finest river in the British Empire.—The gospel preached in the church by J. and W. Hoare.—The people generally Catholics—profligate in their manners.—On Sunday we went at eight to the Methodist chapel—heard an indifferent sermon from an illiterate man from 1st John, ii. 1—seemed an honest man—much shackled by the Wesleyan system of perfection and falling from grace—congregation about 200—on the whole attentive.—Mr. B. preached at the old Presbyterian meeting house—served by an old Socinian minister and a young gay fellow—both cannot keep up a congregation. Were it not for the bounty allowed to Dissenters, the meeting must have been shut up years ago: and it would have been as well if it had, as no good is done.—M— and J—, two evangelical ministers, met us at the Chancellor's in the evening.—J— is very active in carrying on schools over the country—assisted by W—, Esq. and others in England—trains up schoolmasters—superintends the schools himself.

“*Gort*, August 9.—We came through Newport from Limeric—the inhabitants spoke Irish in general. There is a church and a Popish chapel in this place—Protestants very few.—Popery and the Irish language always go together; when the one is spoken, the other prevails.”

“*Tham*. Aug. 10.—32 miles from Gort—province of Connaught—all speak Irish and are Catholics—only a few Protestants scattered here and there,—more irreligious, if possible, than the Papists—all enveloped in darkness and superstition.—Schools everywhere teach English—none learn Irish.—The poor in their cabins



very civil and communicative, but *ignorant of the bible to a man*—turned into a few of them in every place; their ignorance of the bible, the only source of real and permanent comfort, affected me much. They have been sadly neglected indeed! I hope the time is drawing nigh for the Lord to shew them mercy. The earth *must* be filled with the knowledge of the Lord: and as Ireland is a part of the earth, it must also be filled with this knowledge. This is a cheering consideration indeed.—The clergy riot in wealth and luxury, unmindful of their duty. The priests make a prey of the people, whom they keep in ignorance for that purpose. The Protestants of all denominations mind earthly things; and therefore the cause of God is neglected. Mercy or judgment must produce a change and that speedily.—Few Protestants at Tuam—Methodists have preached here for thirty years—hundreds of Catholics in different parts of the country, the preacher told us, have joined them.—Nothing wanted but zeal and piety in the Protestants and God's blessing, to effect their conversion, just the same as other sinners.

“*Castlebar*, Aug. 12.—The Methodist chapel was asked for me, but refused—The Methodists are few, and their prejudices run high against Calvinists owing to Walker's publications against them.—We saw a mountain in our way here, called Croagh Patrick; from whence, the tradition is, St. Patrick beat all the serpents and venomous creatures from Ireland into the sea. A hermit dwells on this mountain, who is a half-witted man; and thousands flock here from all parts to perform *stations*, as they call them,—to repeat Ave-Maria and Pater-Nosters, walking bare-footed around a stone or heap of stones. The hermit directs them in their de-

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votions, for which he is paid. Rich people send him money and he performs for them.—There is a *lake* in Galaway to which thousands resort every year to perform religious ceremonies to obtain a blessing on their cattle, &c. They offer butter to it by throwing large lumps into it.—The Methodists are considered as supplementary to Church clergy. They partake of the sacraments in the church, and never have service in church time. We met a Mr. St— at Tuam, a sensible, plain, open, and to appearance, a good man. He complained of the prejudices of the Calvinistic clergy against them, but not with bitterness. The devil is very busy and works here in a variety of ways among religious people; and this is one,—he fills them with prejudices against one another, and keeps among them a disputing spirit.—Irish is spoken all over this country.—Cabins much improved as we draw north; and the poor not so dirty.—Catholic superstition reigns universally, and prevails in all the country we have hitherto passed through.

“Near Castlebar is a well, consecrated to the Virgin Mary, frequented certain days in the year by about 20,000 people from different parts, to perform *stations*. We saw several fourteen, miles off going there barefooted. In their distress they vow pilgrimages to this well. There is a priest to direct them in their superstitious devotions, for which he is paid.

“*Sligo*, Aug. 14.—Last night we lay at Tyber Cyrry, a small village—two of us lay on the floor and slept very well—set off at five—arrived at Sligo by nine.—The country hilly all the way from Castlebar—the country still Popish—Irish every-where generally spoken. What a wilderness for cultivation by the gospel! Labourers are indeed wanted. May the Lord send them speedily.—

The sum allowed the Dissenters here is £17,000 divided by Dr. Black—very worthless persons generally receive it; it has encouraged many such to enter the ministry.—Dined to-day with a Mr. B. a member of the Independent chapel. As a proof of the baneful effects of Walker's Sandimaunian sentiments, he gave us a melancholy account of his son, once a serious, promising young man, but now having imbibed those sentiments, a cause of great grief to him. He never joins in family prayer, nor in public worship, though he goes to hear. He has refused praying with the sick when sent for. They deem it a sin to join unbelievers in any act of religious worship: and all are unbelievers who are not of their way of thinking. They are in the snares of the devil, thus caught at his will.

“There are twenty-four parishes in the county of Kilkenny without one Protestant family.

“*Bell-Turbah*, (Cavan,) Aug. 17.—English is more talked here than the country we have yet travelled through, and there are more Protestants.—Considerable number of *Swaddlers* here (Methodists) and hold quarterly meetings.—*Colones*, Many Methodists and Catholics here—no other parties except the Church of England. The common people speak Irish; and the priests preach in Irish.—*Morrogha*, The face of the country and the appearance of the people are much improved in every respect.

“Aug. 19. We set out for Dublin through Dunleer, Dundalk and Drogheda. The people in general through the country speak Irish. There are a few Methodists in all these places: but the people are mostly Catholics, especially at Drogheda. We came to Dublin late in the evening, and lodged at Judge Kelly's, where we were very kindly received.”

Appended to Mr. C.'s journal are the following sentiments, which explain the measures he thought should be pursued towards improving the religious state of Ireland.

"I am of opinion that religion cannot be diffused in general among the Irish without *bibles in their own language*, and schools to teach them to *read Irish*; and this in aid of *gospel preaching* in the *Irish* language,—We have not met with any one who could read Irish. There are no elementary books in the language. Circulating charity schools might do wonders.—Many parts of Wales in G. Jones's time were as dark as Ireland."

The three measures here mentioned have been since partly adopted. Bibles have been printed in the Irish language, schools have been set up to teach it, and readers are employed to read in Irish. But we are not aware that any *preachers* of any denomination are employed. Let us pray that the Lord may raise up a Whitfield or a Rowland in the sister island. Such a man traversing the country, now in a degree improved by the schools, having the power and the spirit of these men, would by the blessing of heaven do wonders, would soon produce such a change as would make Popery totter to its very foundation. Would it not be as wise as well as a Christian policy in the bishops to licence clergymen of zeal and talents to preach generally through the country? Such a measure would no doubt be attended with the most happy results. The schools of themselves without a powerful awakening ministry will produce but small and very partial effects. It is by preaching that God most generally converts sinners and enlarges the borders of his spiritual kingdom. So it has been in England and so in Wales: and the history of Christianity in general confirms the same truth. Preaching is

the ordinance of God, and what he has owned in every age for the propagation of his gospel.

As soon as Mr. C. returned, work enough no doubt awaited him. To give the reader some idea of his extensive labours, we shall subjoin parts of two letters sent to Mrs. A—. The first was written in 1806 and the other in 1807. They are the only letters which we can find during this period which speak at all of his ministerial employments. What they detail is no more than the general routine of work in which he was regularly engaged. His visit indeed to different parts in England mentioned in the first was not often repeated; but he was constantly engaged in the same course of laborious ministrations while at home among his own people, as the second letter will shew.

“ I reached home two days ago, (this was in June, 1806.) From London I went to Liverpool,\* where I

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\* He occasionally visited Liverpool; and the following anecdote is connected with his visits there;—“ Mr. C. had a wonderful escape in one of his journeys to Liverpool. His saddle-bag was by mistake put into a boat different from that in which he intended to go. This made it necessary for him to change his boat, even after he took his seat in it. The boat in which he meant to go, went to the bottom, and all in it were drowned. Thus God in a wonderful way preserved his servant. “ The servants of God are immortal, while he has a work for them on earth.” God had a great work for this his servant, and he supported and preserved him, till it was completed.—Mr. C. some time after this intended going again to Liverpool, but his dear partner was not willing, knowing the danger in which he had been before. The night prior to the day on which he was to set off, one of the children fell down from bed on the floor, and it was at first much feared, that one of his arms was broken; which happily did not turn out to be the case. But the event had a happy effect on her mind. “ God,” said she, “ can bring a judgment on us while at home as well as when we are from home; therefore,” she added, “ I will trust you in his hand, to do what he pleases with you, while you are doing his work either on sea or land.”—WELSH MEMOIR, page 228.

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preached twice in English and twice in Welsh. Thence I went to Warrington, where I opened a new room for preaching among the late Mr. Glazebrook's people.—I wish something would be done in that dark and ungodly place. There seems to be a general disposition for hearing if they had a godly, active man among them. From Warrington I went to Manchester, where I preached in English and Welsh. I returned to Chester to my friend Mr. James, where I preached three times. Mr. J. is much beloved, and the cause prospers there through his ministry. At Wrexham I preached once in English out of doors to about 1,000 people.—In Liverpool the congregations were numerous. Thousands attended every time. Among the Welsh there is a great increase. We have now two chapels there. One is large enough to contain 3,000; and the other 2,000: and both were full at the same time.—In Liverpool, Manchester and Chester, I catechised hundreds of children before the congregations when fullest. The prospect was delightful.

“ Since my return home I find the work among the children going on with increasing activity and vigour. The very thought of succeeding in making our young people acquainted with the *book of God*, transports me with joy. Blessed be God! Thousands of them are very busy with great delight. What a gratifying pleasure would it be to see the whole kingdom of darkness dissolved, and not leave a wreck behind. The whole world might as well be in flames this moment and the elements be melting with fervent heat, if the *gospel* were not to prosper in it. All other designs are trifles; wholly unimportant. But the design of the *gospel* is grand beyond all conception, and it is sure to succeed

triumphantly. God glorified and sinners saved—how important—how glorious the design! It cannot fail: all is fixed and determined. All the wheels are in motion; and he who guides the whole is infinitely wise and powerful. Whether we live, or whether we die, we shall see it with our eyes and glory in its success.”

“Bala, 1807. It rejoices my heart much to hear of the prosperity of your schools. Here with us, all over the country, the schools prosper more than ever. Every Sunday since I left London I have catechised hundreds of children before thousands of people, once, or twice, or three times, besides preaching. Young people, yea grown up people, now generally learn out the principles of religion, and chapters in the bible, and stand up with the children publicly to repeat them. Last Sunday I travelled eighteen miles,\* preached three

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\* If Mr. C.'s travels were as extensive generally as those of one of his fellow-labourers, and predecessor in this work of love, they must have been very great. The Rev. W. Williams, of Pantcelyn, Carmarthenshire, when solicited on one occasion by Mr. C. to visit North Wales, wrote him a letter to excuse himself; and it has in it this passage:—“My days are drawing to their end; my course is nearly run. I have had a long life. I am now seventy-three years of age. My strength would yet be pretty good, were it not for the affliction which my heavenly Father has laid on me. I have been preaching for the last forty-three years, and have travelled on an average between forty and fifty miles every week during that period. I had four or five long journeys last spring through the counties of South Wales. Each was about a fortnight; and I travelled each time about two hundred miles. I intended going through North Wales: but these long journeys have, together with my complaint, so weakened me, that I have no hope of doing so.”—There is something so affecting in this simple tale of the aged pilgrim, that no one can read it without being moved with feelings of love and veneration for his character. How apostolical had been his life!—Taking forty-five for the number of miles he weekly travelled, he must then have travelled 2,230 miles every year; and during forty-three years, 95,890, nearly four times the circumference of the earth. And all this for no other object but to save sinners.

times, gave the sacrament as often, and catechised twice. I do not say this by way of boasting, but that you may form some idea of the prosperity of the work. I never saw the fields so universally ripe for harvest and I shall be much disappointed if our harvest be not very great. In some districts all in a mass are engaged in learning the scriptures, and appear publicly to repeat them: and those public repetitions have a wonderful effect on all that hear. It is no uncommon thing with us for whole families, master, mistress, children and servants, to learn the catechisms and chapters and to come and repeat them together. I never expected nor could hope in any degree that I should ever see what I now see. Through mercy my health and strength continue firm in these incessant labours to which I am continually called. It is a delightful labour indeed! Many of my brethren are most heartily engaged in the same blessed work."

There is nothing in this world unattended with trials and difficulties. We meet with them in our families, in our friends, and in every religious connexion which we may form. Trying circumstances will ever occur during our present life, wherever we be, and whatever may be our situation. There was one subject which had for years been mooted by some members of the connection, and which had occasionally been pressed on the attention of Mr. C. The Methodists had hitherto been considered a part of the Established Church. None but episcopally ordained ministers administered the Lord's supper among them; and their children were baptized by the minister of the parish in which they lived. But not a few among them were desirous of introducing a different order of things, that is, of hav-



ing some of the most approved of the lay-preachers ordained after the manner of the Dissenters or of the English Methodists. Mr. C., and, we believe, all the clergy connected with them, resisted this proposal for a long time very strongly, and had it not been for some unhappy circumstances, would probably have wholly prevented its final adoption. The most powerful plea which the advocates of this opinion had to urge, was the inadequacy of the small number of clergy among them to supply the demands of the connection. The policy pursued by the bishops tended to increase this difficulty. There were many pious clergy, besides those in actual connection with the Methodists, who occasionally laboured among them and assisted them. And those clergy were on the increase. But the bishops became stricter, and insisted on uniform regularity. This gave great advantage to those who were for introducing a new order of things; and threw Mr. C. and many others into great embarrassments. Would it not have been wiser in our spiritual rulers to pursue measures calculated to bring back those who have a little deviated from the road, than such as must of necessity have driven them still further. Too much strictness in some things produces often greater evils than too much laxity. It is better to loosen a tight cord than to break it by rendering it tighter. The effect however in the present instance has been to separate from the church a large and by far the most religious part of the community.—It was in 1810 and 1811 that the new system was introduced. The account of its introduction shall be given in the words of the Welsh biographer, who himself was one of the new ordained ministers.

After having stated that the Methodists had greatly

increased, and that the clergy in the connection were so few that they could not supply the places where they were wanted to administer the sacrament, he proceeds thus :—"There were also many members in some places, who wished that their children should be baptized by ministers, clergymen or others, belonging to their own connection; and some who objected to the administration of baptism according to the Church of England, on account of some words and ceremonies contained in it. For these reasons, several of the preachers, elders and other members, expressed their wish that some of the preachers, not in holy orders, should be set apart and appointed to this ministerial work, who might be auxiliaries to the clergy. At first the design was not approved of by Mr. C. and others. He continued to oppose it for several years, but in a kind manner, acknowledging at the same time, that it might possibly be rendered necessary by the want becoming more pressing.—At an association at Bala, 1810, he made a public declaration, before the preachers and elders, of his consent to their request and design; and to the gratification of those present and of the members in general, he promised to prepare rules, which, having been previously agreed upon, should be used on the proposed occasion. In consequence of this, by the next meeting in 1811, eight preachers, approved by the churches, had been appointed and called to the work, and were then set apart in the most solemn manner, according to the apostolic form as recorded in Acts, xiv. 23."—Mr. Charles' conduct in this respect was not pleasing to his clerical friends in the church, they considering episcopal ordination, as the ancient and the scriptural mode.

Some few years after Mr. C.'s mission to Ireland, a native of the highlands of Scotland, appointed by the Hibernian Society to superintend their schools, was advised by a friend to call on Mr. C. in his way there, that he might have the benefit of his counsel and remarks. In conversing with this gentleman Mr. C. found, that scarcely any thing was taught in the few highland schools but English, though the inhabitants, amounting to about 300,000, could not even understand a sermon in that language. He instantly commenced a correspondence with an active and respectable gentleman at Edinburgh: and the result was the formation of a society for the support of Gaelic schools. This was established in 1811. Its first report contains a communication from Mr. C. which we shall subjoin. A part of its information has already been given: but the whole shall be transcribed, it being so superlatively excellent and judicious, displaying throughout a high degree of practical good sense. He was not a man of speculation, but the pupil of experience. It is thus announced in the appendix:—"An extract of a letter from the Rev. T. Charles, of Bala, Merionethshire, North Wales, to a member of the committee, dated January 4, 1811."

"The important intelligence which your letter brought me, of the benevolent intention of charitable persons in the North, of forming a society at Edinburgh, for the design of encouraging schools in the highland and islands of Scotland, to teach the poor inhabitants to read their native Gaelic tongue, appears to me highly laudable, and gives very great gratification. I pray the Lord to prosper the benevolent design, and crown your labours with abundant success! In compliance with

your request I shall here attempt to give you a comprehensive and succinct account of similar institutions with us in the principality, their nature and success.

“The *Rev. Griffith Jones*, a clergyman of the Establishment, about the year 1730, made the first attempt of any importance, on an extensive scale, to erect schools for the instruction of our poor people to read their native language. Before that time the whole country was in a most deplorable state with regard to the acquisition of religious knowledge. After the decease of this very pious and laborious minister, in 1761, the schools were continued on the same plan by a pious lady of fortune, an intimate friend of Mr. Jones, and a constant attendant on his ministry; her name was Mrs. Bevan. In her will, that lady, who lived several years after Mr. Jones, left £10,000, the interest of which was to be applied forever towards perpetuating these schools. Her executrix, a niece of hers, disputed the validity of the will, so far as it applied to this money. It was thrown into Chancery, where it continued for thirty years before a decree was obtained. About two years ago, a decree was granted in favour of this charity. And the interest of the £10,000, with the accumulation of it by interest all the years it was in Chancery, is to be applied, under certain specific regulations and restrictions, to the support of circulating charity schools throughout the whole principality. This was a consummation devoutly to be wished indeed! And the more so, as we had all despaired of ever seeing the money applied to the proper object. There are now forty schools erected in different parts of the country, and the number is continually increasing.—In the course of a few years after the cessation of these, on the demise

of Mrs. Bevan, the country gradually reverted into the same state of stupor and ignorance in which Mr. Jones found it, when he first thought of these institutions. Besides, though Mr. J—'s schools increased to the amazing number of 206 before he died, yet there were many districts in the mountainous country never visited by his schools, or but once, and that for a short time. In one of these districts it pleased the will of Providence to place me. Soon after I assumed the care of the parish, I attempted to instruct the rising generation by catechising them every Sunday afternoon: but their not being able to read, I found to be a great obstacle to the progress of my work. This induced me to enquire into the state of the country in this point of view. I soon found the poor people to be in general in the same state of ignorance. Two or three of the children of the wealthiest were sent to the next town to learn English, and this was all. They generally were left totally destitute of any instruction. As Mr. Jones's schools had ceased to circulate, no relief could be obtained from that quarter. A thought occurred to my anxious mind, for so it really was, that by the charitable assistance of some friends, I might be able to obtain means of employing a teacher, and to remove him from one place to another, to instruct the poor ignorant people. When I had succeeded in obtaining pecuniary aid, the great difficulty of procuring *a proper person to teach* occurred. This difficulty was removed by instructing a poor man myself, and employing him at first near me, that his school might be in a manner under my constant inspection.—The next difficulty was to obtain proper *elementary books*. In this point Mr. Jones's schools were very deficient, as those used in his

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schools were little better than the English battledoors, and very ill calculated to forward the children in their learning. This obstruction also was gradually removed. I composed three elementary books, besides two catechisms, which are now used in all our schools, and very essentially assist the progress of the children.—My teachers, as my funds increased, multiplied gradually from one to twenty: but of late the number is decreased, as the necessity of the week-day schools is superseded by the increase of Sunday schools: and my attention is drawn to the extension of them as wide as possible. The *circulating day schools* have been the principal means of erecting Sunday schools; for without the former, the state of the country was such, that we could not obtain teachers to carry on the latter. Besides, Sunday schools were set up in every place where the day schools had been.

“My *mode* of conducting the schools has been as follows:—My first greatest care has been in the appointment of *proper teachers*. They are all poor persons, as my wages are but small. Besides, a poor person can assimilate himself to the habits and mode of living among the poor, as it is his own way of living. It is requisite he should be a person of moderate abilities; but above all that he be *truly pious, moral, decent, humble* and *engaging* in his whole deportment; not captious, not disputatious, not conceited, no idle saunterer, no tattler, nor given to the indulgence of any idle habits. My care has been abundantly repaid, for my teachers in general are as anxious as myself for the success of the work and the eternal welfare of those they are employed to instruct in their most important concerns.—In *introducing* the school into a place, I pay

a previous visit there, after conversing a little (on any opportunity that might offer) with some of the principal inhabitants on the subject. I convene the inhabitants together, having sent a previous message to them intimating my intention of visiting them, and specifying the time of my coming. When convened together, I publicly address them on the vast importance of having their children taught to read the word of God; and afterwards I inform them of my intention of sending a teacher, to assist in instructing their children and also grown-up people who cannot read, who will attend him on Sundays, and as many nights in the week as they please. I conclude in exhorting the parents to send their children into the school. I converse familiarly afterwards with the parents, and promise to assist them with books, if they should be too poor to buy any. I take *kind notices* of the children also: and thus in general we are kind friends ever *after* the first interview. The teacher is to take no entrance-money, is charged not to encroach on them, and not to intrude himself upon them, unless particularly invited into their houses: and then he is charged to have *family prayers night and morning* wherever he goes to reside for a night, to introduce conversations respecting his own work, and not to indulge himself with them in idle talk; that in him they might see how a Christian lives, and how *they ought* to live. His time is entirely at my command, and to be devoted wholly to the work: He is engaged in the *evening* as well as in the day and that *every* day. —Before the school is *removed*, I go there twice, if possible, and examine the children publicly. These public examinations and catechisings I have found most profitable to the parents and grown-up people.

I have often seen them exceedingly affected by the intelligent and proper responses of the children. Before I leave them, I exhort them earnestly to support the Sunday school that had been begun among them, to prevent the children from forgetting what they had learnt, to further their progress in learning, now they have happily begun: and this they generally comply with.

" At first, the strong *prejudice* universally prevalent against teaching them to read Welsh *first*, and the assumed idea they could not learn English so well afterwards, proved a strong stumbling-block to parents to send their children to the Welsh schools, together with another conceit, that if they could read English, they would soon learn to read Welsh of themselves: but now these idle and groundless conceits are universally scouted. This change has been produced, not so much by disputing with them, as by the evident, salutary effects of the schools, by the great delight with which the children attended them, and by the great progress they made in the acquisition of knowledge.

" The school *continues* usually at one time in the same place six or nine months. This depends on local circumstances, the number of children, and the progress which they make. In some districts they learn with much greater rapidity than in others. The cause of this is various, which I cannot enumerate here.—This has been my mode of proceeding, subject to some local variations, for above *twenty-three years*: and I have had the only satisfaction I could wish,—that of seeing the work, by the Lord's blessing, prospering far beyond my most sanguine expectations. The beginning was small; but the little brook became an overflowing river, which has spread widely over the whole country in



Sunday schools, the wholesome effects of these previous institutions, fertilizing the barren soil wherever it flows.

“As to the EXPEDIENCY of teaching young people in the *first* place to read the language they generally speak and best understand, if imparting religious knowledge is our primary object, as it most certainly ought to be, in instructing *immortal* beings, it needs no proof, for it is self-evident. However I beg your attention for a moment to the following particulars, making no apology for the great length of the letter as you desired me to be particular :—

“1. The time necessary to teach them to read the bible in their *vernacular* language is *so short*, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years' time, during which long period, they are concerned only about dry terms, without receiving one idea for their improvement.

“2. Welsh words *convey ideas* to their infant minds as soon as they can read them, which is not the case when they are taught to read a language they do not understand.

“3. When they can read Welsh, *scriptural terms* become intelligible and familiar to them, so as to enable them to understand the discourses delivered in that language, used generally in preaching through the principality; which of course must prove more profitable than if they could not read at all, or could only read English.

“4. Previous instruction in their native language

helps them to learn English *much sooner*, instead of proving in any degree an inconveniency. This I have had repeated proofs of, and can confidently vouch for the truth of it. I took this method in instructing my own children, with a view of convincing the country of the falacy of the general notion which prevailed : and I have persuaded others to follow my plan, which without one exception has proved the truth of what I conceived to be really the case.

“ Having acquired *new ideas* by reading a language they understand, *excitement* is naturally produced to seek for knowledge. And as our ancient language is very deficient in the means of instruction, there being few useful books printed in it, a desire to learn English, yea and other languages also, is excited, for the sake of increasing their stock of ideas, and adding to their fund of knowledge. I can vouch for the truth of it, *that there are twenty to one who can now read English*, to what could when the Welsh was neglected. The knowledge of English becomes necessary from the treasures contained in it. English books are now generally called for. There are now a hundred books, I am sure, for every one that was in the country when I removed from England, and first became resident of these parts. English schools are every-where called for ; and I have been obliged to send young men to English schools, to be trained up for English teachers, that I might be able in some degree to answer the general demand for them. In short, the whole country is in a manner emerging from a state of great ignorance and ferocious barbarity to civilization and piety, and that principally by the means of Welsh schools. Bibles without end are called for, are read diligently, learned out by heart, and

searched into with unwearied assiduity and care. Instead of vain amusements, dancing, card-playing, interludes, quarrelling, and barbarous and most cruel fightings, we have now prayer meetings, our congregations are crowded, and public catechising is become pleasant, familiar and profitable. One great means of this blessed change has been the Welsh schools.

"6. By teaching Welsh first, *we prove to them that we are principally concerned about their souls*, and thereby impress their minds with the vast importance of acquiring the knowledge of divine truths, in which the way of salvation, our duty to God and man, is revealed; whereas that most important point is totally out of sight by teaching them English; for the acquisition of English is connected *only* with their temporal concerns, which they may never want, as they may, as the majority do, die in infancy. In my opinion, in the education of children, it is of the utmost importance, in the first place, to impress their minds with a sense that they are candidates for another world, and that things pertaining to their eternal felicity *there*, are of infinitely greater importance to them, than the little concerns which belong to our short existence here. The neglect of this is, I apprehend, a very great defect in the education of children.—What I have put down, is, I apprehend, equally applicable to the Irish and the highlanders, as to the Welsh. Praying for your success, I am yours respectfully, &c."—Extracts from other letters of Mr. C. are given in the appendix of this report, which shall be added.

"Bala, Jan. 23, 1811. I hasten to congratulate you and your friends on the success of your exertions in forming a society for the encouragement and support of

charity schools in the highlands, to teach the poor neglected people there to read the word of God in their native tongue. Though so great a work cannot be accomplished in a day, in a year, or in twenty years ; yet it is a cause of unspeakable joy, that they are no longer neglected, and that matters are concerted and in a train for their instruction. Perhaps the progress of the work, through the Lord's concurring aid and blessing, may be more rapid than we are aware of. If their attention is excited, and the principal inhabitants feel interested in the success of the work, more will be done by their own exertions among themselves, than by the teachers.—I lately visited a district, between our mountains, in which a good woman, a widow, and her two children, a girl of twelve years of age, and a boy of eighteen, have been the chief instruments of teaching all the inhabitants to read well, and to understand the first principles of Christianity ; and that only by Sunday and night schools. About a week past I visited her (she lives on her small farm) when she convened all the inhabitants together at her house : and they repeated several chapters to me with great propriety and intelligence ; and I catechised them as long as time permitted and preached to them afterwards. She herself and her children stood up at the head of all in repeating the chapters and the catechism. My gratification, you may suppose, was of no ordinary kind on the occasion.”—From the same report, page 16, the following statement respecting the number of bibles and testaments distributed in Wales, shall be transcribed :—

“ Had the ability to read been as widely diffused in our isles and highlands, as in the principality of Wales, how much greater had been the circulation (of

the scriptures)? Such has been the demand there, that it has been found necessary to print three editions of the bible, being more than 20,000, (being 20,000 of each edition as we suppose) and seven editions of the new testament, "amounting to 45,000 copies! It is remarkable, that all these have been printed, and nearly all disposed of, in the short space of *four years*."

—By this account it appears, that 105,000 copies of bibles and testaments had been nearly all distributed in Wales in four years. The first edition of the bible, we know from Mr. Owen's history, contained 20,000 copies. The number of the other two is not mentioned by Mr. O. The only thing he says is, that "Large editions of the Welsh scriptures were put to press." How vast must have been the extension of knowledge in the principality, promoted by preaching and by the schools!

#### SECT. III.—*From 1812 to the death of Mr. C. 1814.*

We are now drawing to the close of the history of this active, laborious and good man. The most remarkable and benevolent transactions of his life have been mentioned. The effects of them are still to be seen, and probably will continue to appear for ages to come. What a memorial of his love and benevolence do the almost inconceivable benefits of the Bible Society present? What testimony to his worth do the Sunday schools in Wales bear? Are there not records of the benefits of his counsel and recommendation among the poor natives of Ireland? Are there not among the highlanders of Scotland proofs of his solicitude for their welfare? Has there been any individual in mo-

dern times, who has been so honoured by heaven, who has been the instrument of originating and of effecting so much good for the eternal interest of man? History records none.

We have not to record now much of a public nature. His ministerial labours, which were very great, continued to engage his attention. The declining health of his partner, which had been progressive for some time past, engrossed indeed much of his time and solitude: nor was his own health uninterrupted. He had been ill for a short time in the autumn of the year 1808, being afflicted with a soreness in his leg; which probably was owing to over-exertion. But sometime in the year 1812, he met with a serious accident, which eventually, as it was supposed, proved to be the cause of his death. While travelling by himself in some part of Montgomeryshire, by too great an effort to open a gate, he felt a sudden pain in his inside; which turned out to be the commencement of a rupture; at least he could trace it afterwards to nothing else. This of course must have produced a serious effect on the constitution. He was not afterwards able to go through so much work. The following letter to Mrs. A—— in 1813 mentions the *declining state of his health*, together with some pleasing account of the *progress of the schools and of the gospel*.

“Bala Sep. 16, 1813.—I have been for these two months past and more, in a state of great bodily debility, supposed by the doctors to be the effect of over-exertion of body and mind. I had frequent pains and was confined to the house; and I was frequently on the bed. I was not able for any thing that required exertions either of body or mind, and was recommended to in-

dulge myself in rest and cessation from all work, as the most likely way to restore my strength. Through mercy I am now much better, free from pain, though still languid. I have found great support from the last words of David—the everlasting covenant, “well ordered in all things and sure,” containing *all my salvation*. Though I was feeble, I found strong ground to stand on, and I rejoiced in it. When heart and flesh fail, here is strength for my heart, and a portion—all my salvation forever. I cannot now pen on this paper what I saw in it: but I saw *enough* and that forever. God remembered me and shewed me the best things he had—a salvation in a covenant made by himself. This salvation in a covenant is well arranged, well ordered; every thing is provided for—the glory of God, his law and government; and every thing which pertains to the safety and eternal felicity of those in this covenant. It is all sure; the covenant itself and all its privileges are all sure. May God<sup>d</sup> the Holy Ghost keep our minds in constant and clear views of this covenant; and we shall be enabled to rejoice in tribulation and in the bright hope of the glory of God.

“I am very much obliged to you for the pleasing detail, you have given in your letter, of the success of your *Adult School*. And I most heartily thank Mr. A—— for his assiduous attention to it. The Lord will reward him: and he cannot be employed in the service of a better master. I beg also of you the favour to present my most grateful respects to the good ladies for their unwearied and unabated attention to the good work. I am indeed very much obliged to them; and I hope they very often meet with the Lord, whilst employed in teaching others to know Jesus. Idle Christians

(what a solecism!) never thrive. It is a sin, it is a shame to be idle, when so much is to be done, and when so much may be done by every one. I hope you will desire the preacher, whoever he is, to rouse your numerous congregation to work. I wish myself in Spa Field's pulpit this moment, and I would speak on the subject while my feeble strength lasted. I am gratefully sensible of the patient hearing they have given me on former occasions, and of the readiness with which many of them engaged in every good work pointed out to them. And I beg to be kindly remembered to the "Matron" and "Juvenile Society." I hope they go on cheerfully, diligently and vigorously in the good work pertaining to those useful institutions.

"I am happy to inform you that the work prospers in some parts of our country. The Sunday schools are indeed every-where prosperous. One of our teachers here told me last Sunday, that our chapel, which holds 3000 people, would soon be too small to seat all the adults and the children, which increasingly crowd the school every Sunday. The sight was delightful, and such as I never expected to see. O for a divine afflatus to waft them all to heaven! I have received a letter giving a pleasing account of the progress of religion in some parts of the county of Carnarvon. I will translate here a part of it—"The Lord hath done a wonderful work in our county in less than one year. There have been added to the church in the two chapels of Clynog, 138; in Llanllyvni, 90; in Penygraig and Tymawr, above 100; and many in other societies in the county. The Sunday schools abound with scholars, and the teachers are diligent and faithful."—Let us praise the Lord."



It appears clear from some parts of this letter that Mr. C. was the founder of the Adult School in Spa Field's chapel. His language is that of a father anxious for the prosperity and success of his offspring. It was through his recommendation and influence that the Sunday school there was also established. An attempt too had been made by him, we know not with what success, to set up among the members of that chapel what is called by the Welsh Methodists, "Private Societies;" which none are allowed to attend but those who belong to the connection. Those societies are viewed by them as extremely important. They are held generally every week, sometimes with and sometimes without a minister: but generally some minister is present, and frequently there is a sermon, to which all are admitted, but the private meeting which follows it, is for the members only. Every chapel has a society of this kind. Its design is various. It is the door of entrance into the church, a school of discipline, and a court of conscience. No one is admitted as a member without being examined and approved at this private meeting. If a member be guilty of any thing wrong in his conduct; he is here called to an account, reprov'd, and if not penitent, cut off from the connection. But most of the time is employed in a plain, familiar conversation, on subjects of personal experience, between the minister or the elders and different members of the society: and cautions, warnings, or encouragements are given according to what the state of the individual may seem to be. These meetings last perhaps about an hour, and are concluded with prayer. The advantages derived from them are said to be very considerable. They are the means of preventing unfit persons to enter into the connection;

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they afford an opportunity of reproving the faulty, of encouraging the doubtful, and of strengthening the weak ; they promote brotherly love, union and sympathy ; and tend greatly in various ways to advance the spiritual interest of the members. When well conducted, they are no doubt very useful, greatly promotive of mutual edification. The long experience Mr. C. had of their usefulness, induced him to make an attempt to introduce them into Spa Field's chapel. He found them very beneficial among the Welsh ; and he thought that they might be so too among the English.—What but something of this kind constitutes the “communion of saints.”

Before we proceed to speak of the departure of this man of God, we shall subjoin a few extracts from letters written by him during the last twelve months or rather thirteen months of his life. The first and second, were sent to a lady, named M. H—, at Liverpool ; the third to Mrs. A—, of London.

*The success of the schools.—Encouragements to work.*

“Bala, Sep. 27, 1813. Through mercy I am much better. My frequent pains have left me : and my strength is so far improved that I was enabled to preach three times last Sunday and catechise three times. These extra exertions I mean in future to avoid as much as possible : for I have every reason to believe that they have in a degree been the means of bringing on my present complaint, the effects of which I still feel. I very much approve of your labour with the children of your school in improving them by catechetical and more personally religious instruction. I doubt not but that the Lord will bless these your labours of love. This is our time of working ; and it is a great pity and

very sinful not to embrace the opportunity offered us of doing all we can. I thank you for the pleasing account in your letter of the success of the Gaelic circulating charity schools. I feel interested in their prosperity in no common degree. Every account of the mission in the east is to me very gratifying. The harvest is great ; but it is only just begun. The Lord will send labourers and the work will continue to prosper.

" I am happy to inform you that the prospect in our poor country is in many parts encouraging. Above three hundred have been in less than a twelve month received into different societies in Carnarvonshire, *principally from the Sunday schools* ; which increase exceedingly both in number and in the progress they make in learning. *Adults* as well as children everywhere crowd into them : and their attention is great ; and their appearance sober and pleasing ; and some join our churches continually. We have on the whole great cause for thankfulness, and hope to see still greater things. The mighty promises are all in our favour, at least, of the work in which we are engaged. *That* must prosper while the frame of nature continues. It is well to be working as well as praying in faith, nothing doubting. It is a strong encouragement to work, when we are sure that the work we are engaged in *must* prosper, however feeble the instruments, however strong and inveterate the opposition to it. It is often very encouraging to me to consider that it is the *Lord's work*, and his principal work : therefore it must be *honourable, important, effective and triumphant*. O how greatly have we been honoured to feel it in our own hearts and to be in any degree engaged in promoting it !"

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*The Serampore Mission.—Variety in instruction desirable.*

“ Bala, (no date, supposed to be in the latter part of 1813.) Your kind letter excited contrary feelings in my mind. I rejoiced to receive a friendly letter from you, while the tidings of the awful conflagration at Serampore filled me with grief; especially as it has retarded for a time the printing of the translations in the eastern languages perfected by the laborious Missionaries. Our providences are like the cloud in the wilderness, with a dark and light side: but both guide us safe to our destined home: and what seems often to retard the Lord's work in our hands, proves effectual means of forwarding it. So I hope it will prove in this case. I feel desirous of assisting to make up the loss sustained, by contributions, &c. I so often draw on the liberality of our people, that I must wait a proper opportunity to lay the case before them. When I perceive the advantageous season, I hope I shall succeed. The successful exertions of the Baptist Missionaries in the east, have often afforded me matter of joy and thankfulness. The Lord is with them of a truth; and I have no doubt but that the fruit of their labours will be glorious, and effectual means of advancing the great Redeemer's kingdom in those vast regions of darkness and superstition.

“ It is a high favour to be in any degree employed in forwarding so important and glorious a cause. I rejoice to find that your heart is so warmly engaged in it. I pray the Lord, that by fresh supplies from the fountain of all good, it may continue warm, vigorous and active, till it ceases to beat. It is a very favourable season to work: for the Lord in these happy days crowns

the labours of all, however weak, with some degree of success. I have great expectations from the rising generations in our country. They are trained up to activity and exertion. The old professors, many of them, have accustomed themselves to an idle way of spending their time. They cannot, without great difficulty, break off old habits, and are not easily brought under the yoke. But the young work with skill, cheerfulness and diligence. In a religious and moral point of view, the state of our peasantry is gradually and continually improving. Fresh advances are made every year. Hundreds of children and young people have this year joined our different societies. On Sep. 27, the children and young people of a whole district were publicly examined by me in our chapel. I never witnessed so affecting a scene. They could hardly make their responses, being so overcome with weeping; and the whole congregation was similarly affected. All these young people experienced religious impressions on their minds within these nine months; and a very striking change has taken place in their moral conduct. May God make the work on their minds deep and lasting. In repeating scriptures descriptive of the misery of the ungodly, who die in their sins, in the other world, they wept bitterly.

“I highly commend your activity in the dispersion of *tracts*. We also are not altogether idle in this respect. But our tracts are all of the catechetical kind, composed in the way of questions and answers, for the children and young people to learn. This mode contributes much to keep them constantly employed, to enlighten their minds, and to make them familiar with the divine oracles. I often give them a subject, either

of doctrine or of duty, or of some sin to be avoided, for them to illustrate it themselves, in the way of questions and answers. Some, both boys and girls, have performed their work with great judgment: and I have several halfpenny tracts composed by them, printed for the benefit of others, as well as for an example to them. I have translated a few into English; of a few dozens of which when printed, I shall beg your acceptance. This is the mode of going on at present: but we often vary our modes of instruction. The mode adopted, however, is of little consequence, if it tends to promote the grand object—the advancement of religious knowledge and of correspondent practice. It is a great point gained, if we are able to stir up and keep their minds active and cheerful in the work: and in order to obtain this end, we are obliged to vary in our proceedings. Excuse this hasty letter. My time is so fully taken up every moment, that I can hardly spare any to pay proper attention to my kind distant friends.”

*Association at Bala.*

“Bala, June 24, 1814. I comfort myself much with the thought of Mr. A.—’s care and activity about the juvenile and adult schools. It is a very important work, and its success is connected with the welfare of immortal beings forever: therefore every exertion to promote it is important. Care for them is interwoven with all the feelings of my mind; and while my pulse beats at all, I cannot be indifferent about their success.—We had last week our great annual meeting here, (association.) The congregation, though always large, was more numerous by *some thousands* than we have ever witnessed before. It lasted part of four days. There were fourteen discourses delivered: and four

private meetings held. Great harmony prevailed in the private meetings, and love, which is the "bond of perfectness." The public discourses were edifying and powerful, and commanded the attention of between 15,000 and 20,000 people without intermission. The order and decorum, which prevailed among such a large concourse of people, was great and pleasing. No sign of intemperance or disorder, were perceived among them. Nothing but the hand of God could have preserved so much order among so many corrupted sinners so long together. It was the Lord's doing; and it is marvellous, surpassing marvellous in our eyes. When I was young, the Lord brought me into his house: and goodness and mercy have followed me all my days; and I have continued, preserved by undeserved, powerful grace to see these wonders of his kingdom. Great additions have been made in general to our churches last year, about 2,000 in all. The Bible Societies, the schools and every good work set on foot, succeed among us: and we hope the kingdom of the little stone will soon fill our land. May thy kingdom come speedily, O Lord.

"Through mercy my strength is considerably improved, though it is not what it has formerly been. Mrs. C. continues still feeble: and it is doubtful whether she can bear a journey to the sea this year as heretofore. Thus it pleases the good Lord at present to order his Providences towards us. To be thankful in all things is our duty and privilege: and I hope we are so in some small degree. Thankful! surely it becomes those to be so, who have by free grace been saved from hell—saved and saved in such a way, what a wonder! None but God could shew such wonderful things. Pray for us, my dear friends."

The two following letters are on a subject, on which Mr. C. delighted to dwell, the *excellency of the bible*. The first is without a date, but supposed to have been written about this time. The date of the other is a little earlier; it was written in 1812, and shall be introduced here, because it is on the same subject with the former. The latter was sent to Mr. F——, junior; the former to Miss F——, of M—th.

*The bible, the best friend.*

“Having a few extra-fine copies of Welsh bibles, I beg your kind acceptance of one of them. I wish you a continual blessing on the frequent perusal of it, and that you and the bible may be eternally united in love and friendship. The bible was intended for us sinners, and that for our salvation.

“The bible is a friend to all who love him, and can give them consolations, strong, divine and eternal. You never can change him for a better friend; he is a *tried* one. Thousands have found him faithful and sufficient in all straits and difficulties:

“You can converse with him any hour of the day or night, silently and privately. And his advice is that of the highest wisdom and goodness; and may be safely relied on and followed. You cannot do better than follow his directions in all things. The information he gives you is of the greatest importance and divinely gracious. He will also tell you the same story over again and again, a thousand times with the greatest patience, if you have time and inclination to listen to his instructive tale.

“On the bed of languishing there is no such sympathising and supporting friend to be found for love of for money. And what singularly belongs to him, he will accompany you through death as far as you need him, and will point out a bright world before you as an



everlasting inheritance; where you will want him no more, but shall eternally enjoy all the rich promises therein made to you, and will find them all there to be yea and amen to your never-ending consolation.

"As I trust you already love him sincerely, you will not be sorry to receive your beloved friend in the best clothing that can be put on him, such as worms cannot affect; which well suits eternal and unchangeable truth. I will detain you no longer from his pleasing company by my poor tale."

*The bible, its benefits.*

"As you are about choosing a companion for life, permit me to present you with a small bible, which will direct, help and comfort you both, if you will attend to its injunctions, understand its doctrines, and believe its promises. Without these things, no companions, no friends, no possessions, no earthly circumstances can make us happy. To be without the bible, I mean, the practical belief of it, is to be without Christ, without hope, and without God in the world.

"I doubt not but that you have bibles enough, and may have more, if wanted; but I feel a desire that you may possess one as a token of *my regard* for you, and a proof of my solicitous concern for your felicity here and hereafter, and also as a constant monitor from me continually reminding you of the excellency and safety of God's ways.

"It contains all the information, counsel and direction which we can want in every case and under all circumstances. It directs you to God through Christ, that you may be at peace with him, and take him for your everlasting portion and friend. It directs you how you are to be made holy, that you may thereby

be rendered meet for the enjoyment of your God, and how you are to walk in all things so as to please him. It points out to you that there is a duty which you owe to yourself, to your friends, to your relations, to your enemies, &c. ; and directs you where to obtain strength and wisdom to perform these duties, and how to obtain pardon in the midst of all your deficiencies. It directs those "that have wives, to be as if they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world as not abusing it : for the fashion of this world passeth away." Make the bible your friend and constant companion. When you have a family, if ever, feed your family with it ; and let them have daily the nurture and admonition of the Lord.

"The bible has every thing to recommend it :—1. It is from God, and therefore partakes of divine excellencies—being wise, holy, just and good ;—2. It has all fulness of knowledge ;—3. It is all unerring and eternal truth ;—4. It is a word that can save our souls and administer comfort in every tribulation ;—5. Believing it ennobles the mind ; and walking according to it is our highest honour, ornament and comfort.—It is every thing we want ; the practical belief of it will make us ultimately possessors of all that is contained in its exceedingly great and precious promises.—My fingers are too cold to write any more. Read the bible, and study it daily ; and its beauties will unfold themselves wonderfully to you, by the influences of the Holy Spirit, who leads his people to all the truths it contains."

We have to mention another proof of Mr. C.'s concern for his countrymen. The possession which he

wished above all things that they should enjoy was the *bible*. When the Bible Society had resolved in 1813 to print an edition in octavo, Mr. C. notwithstanding the decline of his health and his various avocations, gratuitously undertook the labour of preparing a corrected copy from the last edition at Oxford. "He had a strong and ardent desire," says his Welsh biographer, "to procure a correct and indefective edition of the bible for his countrymen: therefore his toil and labour were very great, though without any remuneration from man. While engaged in this work, he acknowledged that he had a strong wish to live, until it was completed: "and then," said he, "I shall willingly lay down my head and die." He lived to see it completed; and he expressed himself very thankful to the Lord for having graciously spared him to witness the work finished: and the last words ever written by him, as it is supposed, were these, with reference to this work,—"*It is now finished.*" Page, 201.—He contemplated another work for the benefit of his country, a *Scriptural Concordance* in Welsh, on a *new* and extensive plan, according to the account of the writer of his Welsh Memoir: but he did not live to complete it. If the work has been carried on to any extent, and if its plan is an improvement, it is to be regretted that it has not been completed and published by some of his friends.

In the spring of the year 1814, Mr. C. exhibited evident tokens of bodily weakness: and they increased as the year advanced. Mrs. C. was also in a state of great debility. Writing in the month of May to his friend, Mr. Jones, his biographer, he said that they seemed both to be going fast to another world, but that Mrs. C. seemed to be going faster than himself. But

the event proved that his departure was the nearer, though not by many days, not quite twenty. "In the next month" (June) says Mr. J——, "at the association held that month, his vivacity and cheerfulness induced many of his brethren to hope that he was recovering. But in the beginning of August I met him and his partner at Bronhaulog-Llanddervel, and both seemed much worse. And I cannot forget the manifest tokens of spiritual ripeness and heavenliness of mind, displayed in the whole of his conduct and conversation. After this they went both to Barmoth to try what sea air would do for them in their languor and weakness. The heavenly strain of his preaching while there, and his profitable conversation, are still remembered by many who heard him: and it was there that he was heard saying to his wife,—“ Well, dear Sarah, the fifteen years are nearly completed.” Having spent there about a fortnight, they went to see their relations and friends at Machyulleth,” page 214.—The remaining account of his illness and death shall be given by introducing an interesting letter written by a young lady, now gone to her rest, to a friend at Liverpool, a few days after the decease of Mr. C. She was an eyewitness and a hearer of the greatest part of what she records:—

“ Bala, Oct. 22, 1814. I should feel very happy, if it was in my power to send you a better account of the last days of our late dear and much-lamented friend, Mr. Charles. I will endeavour, as well as I can, to convey to you some faint idea of the heavenly serenity of mind he enjoyed at the close of his most valuable and useful life. In looking on him in his dying moments, I beheld the fulfilment of the words of the prophet Isaiah —“ Thou wilt keep him in perfect peace, whose mind

is stayed on thee; because he trusteth in thee." And I hope my feelings at that moment shall never be forgotten, nor the impression made on my mind be ever erased.

"Mr. C.'s health had evidently for the last three years been declining. His voice was become gradually weaker: and he was not able to undergo but little bodily exertion.—On Friday, Aug. 19, Mr. and Mrs. C. went to Barimoth. Both remained at Barimoth about a fortnight, and Mr. C. seemed to have been benefited by the visit. From there they went to pass a few days with Mrs. F—, of Machynlleth; where Mr. C. preached twice on Sunday, Sep. 4; in the morning, from Luke, xv. 7; and in the afternoon from 1 Cor. xvi. 22. In the last sermon, his mind, I am informed, was much taken up with the subject, while he was treating of the free and unbounded love of God to sinners, of his love to the person of Christ, and of the awful and infinite danger of neglecting the great salvation offered in the gospel: and the impression made on the hearers seemed to be very great.—In the course of the week he felt himself getting worse, and wished much to return home to Bala. On Saturday evening, Sep. 10, he arrived here; but it was with great difficulty. I assisted him to get up stairs: and he expressed himself very thankful that the Lord had enabled him to reach home again, and added—"Now I have got nothing to do but to die." He frequently repeated those words in 2d Kings, xiii. 14,—“Now Elisha became sick of the illness, whereof he died;” and would then add—"I know not what the Lord intends concerning me; but I am in his hands; and he may do with me what he pleases. I have given myself to him a thousand times."

"His disorder was attended with the most excruciating pains at times; yet no murmuring word escaped

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his lips, nor were the least signs of impatience manifested. When one of his medical attendants advised a slight operation, after some little hesitation he assented, and said—"It is but right for them to try their utmost." A day or two after we began to entertain some hopes of his recovery.—He was told by his medical friends, that when he should recover, he should undergo but very little exertion. Referring to this advice while speaking to one of his friends, he said—"The doctors say that I must not exert myself much, when I get better: but if I should ever recover, I shall preach more than ever I have done yet."—A friend called on him on Sunday afternoon, Sep. 11, after having been in church, (episcopal chapel). "Well," said he, "how did you like Mr. M—? Was there enough of gospel in the sermon to save a sinner? If not, it was of little consequence what was preached. I hope Bala people will never take up with any thing short of that."

"About eight days before his death, a faithful female domestic was taken ill; and her illness turned out to be a severe typhus fever, which carried her off in three days. At the same time his eldest son was taken ill; and his recovery became doubtful. These events seemed to give him much concern, and were almost too much for him in his then weak state. "I know," said he, that the Lord's hand is on the family: but the rod is in the hand of a tender Father." To a friend who visited him, he said—"We are here in the furnace: but after we have suffered a little, we shall come out purified." He frequently said to a friend who sat up with him—"Charles is only a poor sinner, a poor unworthy sinner. I know I cannot be saved without forgiveness: but there is forgiveness with God."

"On being informed of the prospect of his son's

recovery, on the Sunday previous to his death, he exclaimed with peculiar emphasis—"The Lord is very good, for his mercy endureth for ever;" and repeated several times,—“for his mercy endureth forever.” And then he desired a friend to fetch his Hebrew Psalter from his study and to turn to the passage in the 136th Psalm; and he seemed to derive considerable comfort from the word translated “mercy,” observing that it was a rich word.—During the whole of his illness, he seemed to derive all his comfort from the consolation of the scriptures. Scarcely a sentence would drop from him, without its being expressed in scripture language; in which he had a peculiar gift.

“On Monday, (Oct. 3,) he felt himself so well that he took a walk by himself into the garden, and called to see his son. Our expectations of his recovery were then considerably strengthened. At night, however, to our great sorrow he began to complain of the return of his disorder: and passed the whole night in very great pain; yet not one hasty expression was uttered by him. He said several times during the night—“I have settled the few things I had of this world, and have committed my soul to the Lord; and I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.”

“About six o'clock on Tuesday morning, after awaking out of a short slumber, he said—“I have been thinking whereabouts heaven is, and how I should find the way there; but I thought that the Lord perhaps would send some kind angel to shew me the way.” About noon he appeared very weak; yet every sentence he uttered seemed to breathe of heaven. Whilst walking

across the room, among other things he said—"Though my heart and my flesh fail; yet God is the strength of my heart and my portion forever,—a portion which all must have or be forever miserable." At another time, with a sweet solemnity in his countenance, he said—"Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation." To one who was assisting him to adjust a pillow under his head, he said—"I thank you sincerely for the trouble you have had with me: and though I shall not have it in my power to make you amends for all your kindness to me; yet this I leave with you—Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me."—To Mrs. C. he said—"Well, my dear, if I should die and leave you, the Lord still lives to take care of you; he cannot die."—Between six and seven o'clock he retired to bed, and expressed a desire, if it was the Lord's will, to spend the night without pain: which the Lord was graciously pleased to grant him; though he had but very little sleep during the night.

"Next morning, Wednesday, about half-past five, he complained of being cold, and began to shiver, which alarmed us much: and I ran to call the medical attendant, who immediately came: It was now evident that the hour was at hand, in which Wales was to be deprived of its brightest ornament, and the church of one of its most faithful and indefatigable ministers. As soon as the shivering left him, which lasted about an hour, he remained easy and still, without uttering a word. When a friend, approaching him, said—"Well, Mr. C., the day of tribulation has arrived." To which he instantly replied—"There is a refuge." Mr. R.



then ordered me to give him some more Madeira ; which he took, though with some difficulty, from shortness of breath. Mr. R. said, " You strive wonderfully, Mr. C.; I hope this will be of service to you." To which he answered, " Yes, if the Lord pleases," His breathing now became weaker and weaker : and about a quarter past ten o'clock in the morning, Oct. 5, 1814, his immortal part was borne away by angels to the paradise of God, in the fifty-ninth year of his age."—Thus died the *good* Mr. Charles, the faithful and laborious servant of the Most High. Comparatively young, he was yet full of years, being ripe for glory.

Mrs. C. was so ill at the time, labouring under the effects of a paralytic attack, that she did not appear conscious of her loss. The impression on her mind was that her dear partner was gone on a journey. But she did not long survive him. On the 19th day after his departure, she was released from the clogs of an earthly tabernacle, and obtained the liberty of glorified saints. Her dear partner, who had been gratified in his wish—" to sail in the same vessel with her over the tempestuous waves of this world," had also been gratified " in being in heaven the first to welcome her in the land of bliss." See page 84.

The funeral of Mr. C. as might have been expected, was most numerously attended. Many tears were shed on the occasion. Those who valued his ministry felt deeply their loss ; and those who had hitherto resisted his kind and benevolent efforts for their eternal good, most clearly testified their sorrow and regret. His uniform solicitude for their best welfare left them no room to doubt the benevolence of his designs. The procession from Bala to Llanecil, the parish church,

about a mile distant, was very affecting. The vast multitude sang appropriate hymns all the way : and so large was the number, that the church was far too small to contain them. The appearance of all evidently testified, that “ a great man had fallen in Israel.”

The following passage is taken from the Evangelical Magazine for December, 1815 :—“ It has been remarked of Mr. C. by some who knew him well, that if Lavater had wanted a face characteristic of benevolence, he would have found it in him. He was a man of amiable temper, of much meekness and forbearance, and ever ready to give up minor points, so that peace might be preserved and scriptural knowledge extended. He was of a social, cheerful disposition, tempered with prudence and discretion, and also a tender, affectionate husband and parent : and having the advantage of an amiable and pious partner, it was their delight to promote each other's happiness, and the comfort of those around them. This they manifested by liberal contributions, both to the poor, and to support the cause of religion by the hospitality with which they were ever ready to entertain the household of faith ; and particularly at the associations held annually by the Christian society to which they were attached, when many thousands assembled from different parts of Wales : on which occasions a very considerable number were entertained under their roof.”

It may not be amiss to extend a little farther the preceding short delineation of Mr. C.'s character. There were some points in which he peculiarly excelled : they shall be briefly noticed.

1. He possessed a large measure of *love* and *benevolence*. Kindness was strongly impressed on every

feature of his countenance. He was by nature kind, amiable and affectionate. These qualities corrected, refined, purified and strengthened by grace, rendered him eminently benevolent, susceptible of the tenderest sympathy, and ever solicitous for the comfort and happiness of his fellow-creatures. Hence it was that the deplorable state of his countrymen, when ignorant and unacquainted with the word of God, so deeply affected his mind, and allowed him no rest till he found out some means of relief. A sense of duty will sometimes do great things; but except it be associated with love, it will seldom persevere in its labours; it will fail in that constant assiduity which surmounts all difficulties. Of all principles, the most active, the most unwearied in its efforts, and the most undaunted by disappointments, is that of love, the very root and essence of Christian benevolence. What but love in the Divine Being that removed all the impediments in the way of saving apostate man? Sin, rebellion, enmity and all the provocations offered to the justice of heaven, were not sufficient to stem its overflowing torrent. The unceasing activity and perseverance of Mr. C. can be mainly attributed to nothing else but to the abounding measure of divine love which had been shed abroad in his heart by the Holy Spirit. All the great things which have been done by eminent ministers in every age, have been done through the influence and vigour of this active principle. Knowledge, talents and great endowments were subsidiary; but the animating principle was love: it was this that stirred them on, invigorated their efforts, rendered them unwearied in their labours, and made them willing to endure shame and reproach and to face all difficulties and dangers. No

flame but that of Christian love will continue burning, without being extinguished by present failures and adverse circumstances.

Considerable difficulties had occasionally met Mr. C. in his praiseworthy endeavours for the good of his country. How many abortive efforts were made to procure for his countrymen the word of God? Daunted by none, he still persevered, prompted no doubt by love, the true source of sympathy, and persevered, until he succeeded. Though it be not mentioned in the preceding pages, yet it is well known, that he had to contend at first with no small opposition in the establishment of the Sunday schools, and in introducing public catechising into the chapels on the Sundays. Not a few of his fellow-labourers and of the members of the connection, disapproved of his plans. Many of the members of his own chapel at Bala absented themselves and went to other places of worship from a dislike to this practice. The attendance for a time was thin. This would have discouraged many; but he went on with his work of love, and succeeded in making it finally very popular. He was convinced of its usefulness; and the good of his fellow-creatures outweighed every other consideration. His love to man enabled him to persevere; and success eventually crowned his labours. An enlightened mind and a heart imbued with divine love, will render us firm, active and persevering, whatever may be the obstructions in the way, whatever oppositions we may meet with, from whatever quarters they may arise, whether from foes or friends.

2. *Humility* was another prominent feature in his character. All who knew him could not but notice this as one of his eminent qualities. It was wholly uncon-

nected with any thing like affectation. It was not put on for appearance; it was not a courtly humility, assumed for gaining credit and applause; but the genuine child-like disposition of a true Christian, arising from a correct view of his own insignificancy as a man, and of his own unworthiness as a sinner. The want of this humility proceeds from ignorance of God and of our own selves. We compare ourselves with ourselves, and thereby are not wise. God is over looked. To see him is what brings us to our proper place. No one who really knows God can be otherwise than humble, especially when our degradation and desert through sin are taken to the account. Compared with him, we are nothing: and when we view ourselves as sinners, we become still less, yea, if possible, less than nothing. Such were the views which produced Mr. C.'s humility: this is sufficiently testified by many passages both in his Diary and letters.

His preaching afforded ample proof of his great humility. It was his unvaried endeavour to "condescend to men of low estate," to render himself intelligible to the meanest capacity. He never aimed at what might lead people to think him great, deep in his knowledge, or profound in his researches. He might, with more grace than many, have undertaken to speak of the more mysterious parts of truth in a way that seemed learned. But this was never his practice: and on this account perhaps in some measure it was that he was never deemed generally a great preacher; and he did not indeed appear to have at all cultivated those gifts which commonly attract the public admiration. Not less but still more apparent, if possible, was his humility in his conduct towards children and young

people. He became a child to children, and that in a degree seldom, if ever equalled. His condescending and kind manner with them was indeed truly surprising. But no part of his conduct was undistinguished by humility. Wherever he was, whatever he was doing, he was ever surrounded by the lustre of this virtue. In his family, in the pulpit, at the private meetings, or among friends abroad, he was every-where the humble man. When during his travels, he lodged at a friend's house, not only the different members of the family, but the servants also had a portion of his kind attention. He not unfrequently at family prayers asked them questions about the scriptures, and would hear them read, and give them some useful counsel and instruction, and all this in such a kind and condescending manner as would not render what he did in the least degree unpleasant to them. Thus he went about doing good *to all* without shewing any respect of persons.

Many things in his life had a tendency to undermine his humility; such were his great success and subsequent popularity. But the reverse of what might have been anticipated, considering what human nature is, had been the effect produced. Instead of rendering him less, they made him more humble. He viewed his success as inseparably connected with the divine blessing, and had an abiding impression of this truth on his mind: and thus the very avenue through which pride might enter, was completely closed. That the Almighty should own his labours, seems to have overwhelmed his mind with gratitude, and to have filled him with deeper humility than ever. That this was his case, is sufficiently apparent from the strain of his letters.

3. He gained great *popularity without possessing popular talents* as a preacher. He was a remarkable instance of this fact. It was not so much by his preaching, that he became so eminently useful, but by a plodding unwearied course of doing good in a humble manner, by doing rather the office of a laborious catechist than that of a minister. What a contrast there was between him and Rowland, the great reviver of religion in South Wales? Rowland did every thing by preaching; and seemed to possess no talent for any thing else; and his labours were wonderfully blessed. Charles proceeded to work in another way, being fitted for another employment; and his success was very great. Rowland roused an ignorant people and awakened them to a sense of religion by the irresistible force of his fiery eloquence. Charles, not endowed with his talents, instructed the people by schools, and led them gradually to the knowledge of the truth: and when instructed, he wonned them by the affectionate and simple strain of his preaching. But they both had *one* thing in common, a deep concern for the salvation of souls, which is the main thing in a minister of the gospel, with which success at some time or another is invariably connected.

God employs often different means under similar circumstances to accomplish the same end. It is the duty of every minister to consider what his peculiar qualifications are, and to apply himself to his work in that way in which he is most likely to be useful. To know how we may with most advantage lay out ourselves, and to have a single eye to the glory of God in the salvation of men, are no small attainments. What others do is no rule for us; their mode of proceeding

may not suit our talents. Had Charles tried to follow the steps of Rowland, he would not probably have succeeded, being not endowed with his gifts. He wisely laboured in another way, and undertook the work for which he was peculiarly qualified. Being influenced by the best motives, he prosecuted his labours with diligence and became extensively useful, though in a humbler way than that in which his fellow-labourer in South Wales proceeded.

4. *Spirituality* of mind distinguished also Mr. C.'s religion. No one could be long in his company without observing that his mind was deeply tinctured with heavenly things. His conversation was that of a man, whose affections were set on things that are above, who maintained much intercourse with heaven. The atmosphere in which he breathed seemed to be purer, nearer the regions of glory, than that in which most Christians live. To this we must attribute the serenity of his mind on his death-bed. His habitual converse with heaven, prepared him for its enjoyments. The transition was not great; he had been living for a length of time near its borders, inhaling in no small measure, its pure air.—There was an unction accompanying almost every thing he said. His conversation, as it has been declared by an eminent minister still living, had something in it that was peculiarly savoury; which, he says, he never found to such a degree in any other. His sermons partook of the same peculiarity. Though his preaching talents were by no means great; though he had none of those captivating and commanding qualities which many inferior men possess; yet there was something so heavenly in his preaching which could not but engage the attention of all that were truly serious. What



is reported to have been said of another minister may with truth be applied to him, "that he bore heaven in his countenance." When he preached the missionary sermon in London, after he came down from the pulpit, a celebrated minister who heard him, said to him, "Why, Mr. Charles, you are a good sermon yourself," meaning, that his very appearance in the pulpit was interesting and instructive. The very features of his countenance seemed to derive their form and cast from the heavenly state of his mind.—Not to lengthen our remarks, we shall barely mention other particulars on which it might be easy to enlarge, such as his disinterestedness, devotedness to God, and dependance on divine direction and strength; his deep concern for sinners; his catholic spirit; his diligence and meekness; in all which he shone eminently.

These things have been pointed out not to exalt the man, but to set forth the manifold gifts of God. The more eminent the creature is made, the more fully is the glory of God manifested. The individual himself would have abhorred the idea of attributing any good he might have possessed to any other but to the Almighty. He was deeply and permanently sensible that in him dwelt nothing that was really good, no farther than as it had been freely and undeservedly bestowed on him by the spontaneous and sovereign mercy of heaven. There was no truth of which he had a deeper impression than this. While therefore we admire the eminent qualities of this faithful servant of God, let us remember the source from which they all proceeded, and not forget to praise and glorify him who is the Author of every good and perfect gift.

And let it not be supposed that the excellences that

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have been specified, were unaccompanied with defects and blemishes, or were attained without a long and painful discipline, or were retained without a continual struggle with the evil propensities of sinful nature. It was Mr. C.'s own testimony, not long before his death, "that no one knew, how hard and difficult he continued to find at times the spiritual contest." The Christian's own death is to be the death of his enemies. The tabernacle of clay must be pulled down, before its leprosy can be fully cleansed. As long as we continue in the body, the flesh will lust against the spirit in some way or another, changing its opposition according to the circumstances of our life. The only consolation is, that a victory over it shall be finally obtained, through him who died, that we might live.

Whatever Mr. Charles may be in the estimation of the world in general, and that signifies but little, what is recorded of his active, laborious and benevolent life can leave no doubt on the mind of every impartial Christian, but that in the estimation of heaven, he was a *great, good* man, equalled by few, and excelled by still fewer.



## APPENDIX.

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A FEW interesting passages and instructive sentences, selected from Mr. C.'s Diary and letters, shall be subjoined. They shall be put down in an alphabetical order. Some of the thoughts are very fine and striking, such as occur only to minds deeply engaged in *divine things*.

**ATONEMENT of Christ.**—By Christ's perfect obedience to the law, all possible and more than conceivable honour has been put on it : and by his death on the cross, he hath made such an atonement for sin and such a satisfaction to God's justice, as ten thousand times ten thousand times of hells could not equal. Were we oppressed with the united guilt of all the accursed rebels of earth and hell, the inconceivable merits of this infinite sacrifice would be sufficient alone to remove it all. Clothed with the divine righteousness of such a dignified Person, in the sight of all our guilt, in the prospect of death and of future judgment, we can joyfully say—"Who is he that condemneth ? It is CHRIST that died."

**CHRIST, the image of God.**—Christ in his person and office is the glass which represents the glory of God

to us. And when we see his glory in this glass, we are transformed into the same image. In this glass the scattered rays of divine goodness and love, are brought, as it were, into a focus: they shine, they burn, they inflame the heart held before it; conviction overpowers unbelief, goodness overcomes unworthiness, and love subdues enmity."

*COMFORTS of the Gospel.* Gospel comforts rest on an immoveable basis, and are derived from an inexhaustible fountain; and therefore will continue and abound when all other comforts fail!

*COMMUNION with God.*—It sweetens every thing, makes our comforts more comfortable, and renders every bitter thing sweet. Whenever we meet God, it is never in vain. If we meet him under the cross, or in tribulation, his presence is sure to make it a heaven to our souls.

We should endeavour to enjoy God in every thing, and to be particularly careful that nothing should interrupt our immediate intercourse with him. Let us look to God and by faith see him in all things, in our comforts, and in our crosses and trials. What are our prayers but vain repetitions except we deal with God in them?

The life of faith implies that we have particular dealings with God in every thing. For nothing can satisfy faith but God in Christ. But this, I find, is not to be obtained without difficulty, without continual watchfulness and aids from heaven to keep me from losing sight of him.

His inward fellowship supplies the absence of all outward friends. To live on him as our all in all, is the heaven he proposes to us.

**COMPLAINTS of idle Christians.**—There are some who think, at least, talk of nothing, but of their disorder, and of the badness of their case. Fruitless complaints, complaints of themselves and of their condition form the sum and substance of their religion. If they can conjure up doubts respecting themselves, and some desponding complaints respecting their uncomfortable condition, they fancy they have done their duty. I myself have known several who were spending a good deal of their time in such spiritual gossipings, in going up and down from one to another with their melancholy complaints. But such a conduct is utterly contrary to the life of faith. Had they spent half of this time in pouring out their complaints before God, or employed it in doing good to others, they would long ago have been thriving daily in holiness, life and joy. I say not this to discourage applying in spiritual difficulties to such as know how to speak a word in season. But the practice just mentioned is of no advantage, but of much real hurt to the soul. They can have no relief, while they go on in this slothful way.

**DEATH.**—I feel a little the force of one lesson, which the sudden death you mention, loudly preaches to me—that I should always sit loose to all worldly things, and pursue with sobriety all sublunary schemes and contrivances, since one single moment may separate me from them forever, and put an end to all the pleasing labours of my teeming brains respecting my future prospects of any thing worldly, however desirable.

When the world recedes and eternity advances to view with its awful realities, the glory of Solomon, and the wealth of Cræsus, appear then in their real insignificance, mere trifles, lighter than air. Nothing then,

but Christ and his all-sufficient salvation can administer any comfort, can support our hope firmly at the sight of things so tremendous and so important.

I know of no sight so distressing in this world, as that of an ungodly sinner on the confines of eternity; all his worldly comforts leaving him, and his soul left naked, friendless, hopeless, and all his sins, like so many harpies, following at his heels. What a condition!

*DESIREs of the true Christian.*—All my desires in the world is to live *holily* and live *usefully*.

It is better to endure the heaviest affliction, than to carry with us a guilty conscience. Every thing, and not sin, is the language of the Christian's heart.

It is not our own ease and comfort, but our *usefulness*, that we should always have in view.

In his own time and in his own way, let God order every thing respecting me. Let him do his pleasure, and give me a submissive heart, and I am happy. In his hands I desire to be, and his will I desire to follow.

*DISAPPOINTMENTS.*—Grant, I may be disappointed of all my pleasing hopes in this world. How pleasing, how comfortable the disappointment! when the comforts of another, of a better, of an eternal world succeed in their place. O blessed exchange! The comforts of another world! who can enumerate, who can describe them!

The fairest prospect often ends in a gloom: and the darkest frequently brightens daily more and more.

When God's determinations and my intentions disagree, I can be at no loss to know who is in the right. However it is one thing to know, and another to acquiesce. When I shall see "the end of the Lord," I doubt not but that I shall be thankful. The waters

that are now bitter will one day be turned into wine. The review of all present perplexities will be humbling and pleasing. There will be in every thing enough of my own sinfulness to humble me, and of the Lord's goodness to make me comfortable and thankful.

**FAITH.**—Faith is the root and spring of all other graces. And according as it thrives or decays, so do they grow or wither.

Of all things this is one of the most difficult,—to depend with unshaken confidence on the grace of Christ, when we feel nothing but sin and misery in ourselves.

Patient waiting is always the language of faith.

When our faith in Christ is weak and wavering, our efforts to lead a godly life, are also weak and ineffectual. But when faith is strong, laying fast hold on Christ; we have life and power, and we are neither barren nor unfruitful.

God's faithfulness is as much engaged to fulfil his promises to the weakest as to the strongest in faith. It is not said he that believeth *strongly*, but he that *believeth*, shall be saved.

The weakest believer, if his faith purifies the heart and worketh by love, is as nearly related to God as the strongest; just as the weakest and the most helpless child in the family, is as much the father's child as the strongest and the stoutest.

How little do the best of us believe and trust in the Lord: We know not how to content ourselves with a bare promise. Except we can see some probability in the means used to accomplish his gracious designs, and unless we know the particular way by which he may likely bring his purposes to pass, we hardly know how to believe him at all. Thus we trust in ourselves

rather than in God.—We think ourselves quite ruined, when we have nothing but God and his sure word of promise to depend on. We are not satisfied that God should know and choose for us : but like the prodigal, we would have the portion in our hands ; else our comforts are gone,—Lord, keep all in thine own hands.

Faith is thankful that it sees the hand of the Lord lifted up against sin in the soul, and, whatever the means employed may be, is ready to cry out—"Down with it, down with it, even to the ground."—Every thing is more tolerable to a living faith than sin : it vows utter destruction to it, and looks to God's promises for the accomplishment of its wishes.

There is a whole troop of graces accompanying this one grace of living by faith on God in Christ ; such as self-denial, deadness to the world, resignation to the will of God, &c. ; and these altogether constitute a true Christian.

Faith is a grace no less pleasing and honourable to God, than comfortable and beneficial to us. We cannot thrive ourselves, nor please God more than by keeping it in constant exercise in the face of all difficulties, and unfavourable appearances, against all sense and reason. Faith delights to face crosses and look at impossibilities. It loves to bring God, in the matchless glory of his wisdom and power, to the field of battle ; and is never better pleased than when they are gloriously displayed in doing wonders. It is worth while to meet with difficulties, that we may see the glory of the Lord manifested. It is the only way to thrive in our souls and grow in holiness. Those who prefer their carnal ease to this, give but a poor sign of any reality of grace in their hearts.



**FEARS.**—Commit all to the Lord, and look not too far forward, and your melancholy apprehensions will soon vanish. A single eye to God banishes at once all anxious cares and fears.

**FUTURITY.**—I have no comfort with respect to my prospects, but as I resign and commit all future events to the direction of a kind and an allwise Providence.

Let us act as present circumstances seem to direct, and let futurity alone.

A cloud went before the Israelites in the wilderness; and farther than the cloud they could not see their way. It led them in the right way, though it confined their sight and observation to a narrow compass. They knew not the direction they were to go, nor where to rest; but only, that they were making advances towards Canaan. Our point is to know our present duty: every thing beyond that is caring for the morrow; with which we have no more to do, than with what is to be a thousand years hence.

**GOD, *our guide.***—Implicitly to follow the counsel of the best and wisest of men, is to depend on an arm of flesh. They only are right and safe, who make God's glory their end, God's word their rule, God's Spirit the guide of their affections, and God's providence the guide of their affairs. They may not be led the *nearest*, but always the *best* road; as it will certainly appear when they come to their journey's end.

**GOD *our strength.***—Be first strong in the Lord, then resist the devil, and he will flee from thee.

We no longer stand than while we are supported by infinite strength, nor are able to walk one step forward, but as we are constantly drawn by infinite power.

It is by the power of God that we are preserved

every moment in the road to eternal life: for we shall ever be in this world, guilty, weak and helpless creatures.

God is strength, to keep us from evil,—and a portion, to fill us with real, substantial happiness.

He that puts the wheels of the soul in motion heaven-ward, must also keep them in motion, else they will stop, and we shall move on, if at all, very heavily. O may he keep us.

When God appears in the majesty of his glorious power to the eye of faith, enemies, difficulties, dangers and temptations, all vanish at once: we become even more than conquerors before we encounter them.

*God turns all to his people's good.*—God can make poison nourishing and to be for our benefit, and what proves fatal to others healing to his people.

We have abundant reason indeed in every thing to give thanks, to bless the Lord for what he denies as well as for what he gives. Our gracious Father orders the concerns of his children, not in compliance with their blind notions and perverse humours, but according to his own infinite wisdom and goodness.

*GRACE, active.*—Grace is not an inert thing. There is nothing in the whole universe of a more active nature. It is fire and life itself, even a divine flame and a spiritual life. It cannot rest. It must be active according to its degree and strength. Difficulties and discouragements vanish before it. True godliness hath life and power in it, and what our Saviour calls *violence*, which takes the kingdom of heaven by force. The devil flees before it. The world and the flesh are vanquished by it. It lays hold on God himself, and wrestles for the blessings of pardon, grace and peace, till in the end it prevails.

It is a most noble spirit, the admiration of angels and the delight of heaven.

Grace is every-where spoken of in scripture in such terms as convey to us the idea of life and activity : and the supplies by which it is preserved and nourished convey the same idea. Grace is *living* water : its supplies are streams of *living* water. The believer is a *new* creature : his support is *living* bread. He is a traveller; and the road he travels is a *living* way ; in which he gets strength in an increasing degree as he travels on ; *walking* without being weary, and *running* without being faint. If compared to a stone, he is called a *living* stone, built on Christ the *living* stone.

Where grace is in any degree, there is life ; and where life is, there is activity in proportion to its strength. If its workings are weak and imperceptible, it is a proof that it is greatly decayed, either through want of proper spiritual food, or through some dreadful disorder—a dangerous state to be in ! weak in ourselves, and not strong in the Lord, at the same time surrounded with enemies, unweariedly watchful, and plagued also with internal foes, always present with us and ready to betray us.

Two words spoken, seasoned with the salt of grace, are of more real use, than ten thousand words without it.

**HAPPINESS.**—The only happiness to be obtained in this world, consists in doing good to the souls and bodies of our miserable fellow-creatures.

I am just returned from Montgomeryshire where I have been for two days highly gratified with my dear children every-where. They meet me with cheerful countenances, greet me with chapters without number,

and stand up courageously before the whole country to answer any thing I may think proper to ask them. This is my *heaven* on earth.

HEAVEN.—Blessed be God for the pleasing prospect of that happy time, when knowing and feeling will be the same! Here we know but little, and feel less; but there we shall know as we are known, and every thing we know shall have its due effect on us. O happy world! into which sin has no admittance. It will be a heaven indeed! Angels will know but little of our joys, because unacquainted with our sorrows. To emerge from misery so great, and to find ourselves in a bliss so consummate—this will be transporting indeed! We shall play on strings which angels never touched. But alas! where are we now, in what sin, in what misery! At what *distance* shall I say? nay, may we not be near the banks of that river which divides the two worlds? Will the crossing of it bring us to God? Shall we then be ever with the Lord? This is the important question; the solution of which is of more consequence than ten thousand worlds. All I can say is, that I shall be happy when delivered from sin, and not before then.

Keep heaven in your heart and the world at your fingers' end.

What makes heaven so desirable to the saints? It is their rest, it is their home, and where they have a Friend they love and who loves them. He is now preparing for their reception, as well as guiding them on their way thither.

HOLINESS.—Grace never seeks peace and comfort but in the way of holiness, and never thinks it costs too much if it can by any means be obtained. Comfort

unconnected with holiness and not influential to promote it in the heart, is a comfort which grace never desires, and which never can proceed from the Spirit of God, the Comforter.

He that walks holily, walks comfortably.

No comforts come from God, but such as have an immediate and direct tendency and influence to promote holiness in the soul.

Whatever promotes vital holiness comes from God. This is an infallible mark to distinguish what comes from him, from all illusions and false conceits.

There is nothing more certain than that true grace loves holiness, admires it, delights in and longs after its increase. It cannot therefore but approve of all the means employed to promote it; and would rather have the cross than to suffer any sin whatever to gain the ascendancy.

Do you not love holiness? yea in your worst frame when most dull, even when you hesitate whether sin or grace has the dominion over you? You still love holiness, and abhor yourself because you are not more holy, and there is no heaven you desire separate from it: why then encourage doubts respecting your state?

There is no beauty or loveliness like holiness. It is real, undefiled, unfading and eternal. It is to be like God, it is to be like Christ, it is the work of the Holy Spirit. I cannot bear to think of true Christians not being holy: for in that case, they must be very hateful, and that in the sight of God. We ought never to deem any thing handsome which God does not consider so. A fine dress, a handsome house, a large estate, *He* does not value them much: but a meek and quiet spirit is in his sight of great price, though in

ragged or on the dunghil. No one shall see him without holiness. "Blessed are the pure in heart, for they shall see God."

May God grant that we may be so much in love with holiness, that we may not be able to live without it. To be "partakers of his holiness," is an expression of the apostle, which has often delighted me. It is well worth to bear chastisements to obtain it.

**HUMILITY.**—The most humble are those who have most of the image of God on them, and who experience most of his hand on them.

We are never nearer to God than when we are lowest in our own estimation ; and never more pleasing to him than when we abhor ourselves and repent in dust and ashes.

Pride enters into the very essence of every other sin ; so humility, into the very essence of every other grace. There is no such thing as a proud believer, or a proud lover of God. Till we are truly humbled, we can never possess either faith, or love, or have any other grace in exercise.

Man must deny and forsake himself in every thing, and come out of himself wholly ; or else God and he cannot but continue enemies to all eternity.

If God saves man at all, it must be in such a way as to hide pride from him, to bring him to a proper submission to him as a creature, and to a deep humiliation and self-abhorrence as a sinner. In no other way can we be saved consistently with the divine nature.

A true sense of our unworthiness makes every blessing great and precious.

**LIGHT, spiritual.**—If the inward man is not full of light, if we see not the glory of God in the face of

Jesus Christ, all life and savour will be wholly wanting. Whatever is a fruit of the Spirit has a relish and flavour in it, which nothing else, however similar, can ever have. A little of this divine light in the heart will shine brighter and glorify God more than all the mere intellectual knowledge of men or of angels. An obscure believer, in whom this light shines, may glorify God more than any other, however endowed with natural and acquired abilities.

**LIGHT of holiness.**—The devil and our natural hearts would persuade us to hide our light, because it makes us so singular in a world of darkness. But the Lord has given light, that *it may* shine before men, all men, good and bad. Lord, brighten it and cause us to own it boldly and freely. Are we not arrayed in thy livery, when we shine with light? And shall we be ashamed of what is thy glory? Nay, Lord, sooner reduce us to nothing. Help us to shine to thy glory. Let this be the summit of our wishes, the height of our ambition.

Cause our light to shine, though we be but stars, and very small stars.—But O how wilt thou be glorified, when such dark clods of earth shall shine forever as the sun in the firmament. One poor believer, thus shining, will reflect thy glory more than all the visible luminaries of heaven. O what eternal monuments of grace will each of them be. May nothing except this glory attract our hearts any more.

**LIVING by faith.**—It is a great thing to act in the spirit of the gospel on all occasions. If we venture on God by faith, I am sure we shall never repent. When we are once brought to live on God, alterations in our outward circumstances, however great, will not affect our comfort; for that is placed beyond the reach of

all sublunary changes and revolutions. Till then we shall never be happy. To live on self and the world is that hell into which we have all fallen. But to live on God, is that heaven into which Christ exalts all whom he saves.

*LIVING to God.*—The thought of living to God here, when the eye is single, is a sort of heaven to my soul. In every other view, I am tired of the world, which is so full of vanity, sin and folly.

To live to and with God, we must live in continual warfare with sin, the world and the devil. We should consider every thing we are and have as of no further or other use than that of devoting it, one way or another, to God and his service.

There is nothing worth living for but to advance the Lord's work. I can sincerely say that I would far sooner die than live to serve myself.

I feel inexpressibly more thankful at the thought of living to God in the world, than if I had the fairest prospect of being the most eminent for wealth and dignity in all the sphere of worldly greatness.

I find that the more we are engaged in God's service, the more our comfort abounds. *In* doing his commandments, and *in* doing, and not only *after* doing, his work, there is "great reward." His service is perfect freedom to all them who are brought to the glorious liberty of the sons of God. Let it be our aim here to live to God; it will be time enough in heaven to have honours, preferments, ease and happiness.

The main point in religion is to live wholly upon God for every thing: then only shall we be able to live *to* him.

*LOVE.*—The labour of love is never tiresome. Love



hates to be idle. The more it does, the more happy is the soul under its influence.

That love which is confined to the body and its welfare, and extends not to the soul and its interest is not worth having.

There is something noble and divine, that exalts the mind and cheers the heart, in the commands to love our neighbour as ourselves, and to love God with all our heart. There is nothing but love in the divine law; and when we shall be perfected in love, we shall be perfectly happy. It must descend from heaven to our hearts, else it will never be kindled there. How divine, how free, how gracious, is that promise,—“Jehovah thy God will circumcise thine heart to love the Lord thy God with all thine heart.” Hence the glorious gospel comes to our relief in the most suitable and effectual manner.

*Love of God.*—Nothing but the free, undeserved, and eternal love of God, without any motive exciting it but what is in himself, can give us one gleam of hope, or one ray of comfort in the midst of the horrid gloom into which sin has brought us. But the belief of this darts ineffable joy into the miserable soul, as if the sun in midnight darkness were to burst forth upon us in all its meridian splendour.

God's goodness to angels and holy beings is *infinite*. But what shall we call that goodness and that love which is freely extended to sinners, to rebels, to traitors, to the ungodly! Is not this, were it possible, more than infinite? A belief of God's love to us in all its freeness, fulness, and immensity, works by love to him with invincible strength and unwearied diligence in his service. The effect is always in proportion to its

cause. So the more clear our comprehension of God's love to us, and the firmer our belief in it, the more ardent will be our love to him, and the more active will our diligence be in his service.

I feel abundantly thankful for having been enabled to commit all into his hands, who loves us infinitely more than we do ourselves, and who cannot fail to accomplish in the *best* manner his gracious purposes respecting us. We may trust and repose ourselves entirely on him. He never did or will injure us : for he loves us with an everlasting love, with a love as stupendously great as himself. Here is solace and comfort ; here is eternal safety in the midst of darkness, storms and tempests. O blessed day, in which we were made acquainted with this God and with his love ! Let us study and believe his love. Nothing is more pleasing to God, or more comfortable and advantageous to us. It will make sweet things sweeter still, and take away all bitterness from every thing unpleasant that we may meet with. When we believe his love, every thing is as it ought to be, because ordered by him who loves us with an everlasting love.

God's love is *equal* to himself, being as free as he is infinite, as bountiful as he is rich, and as effectual as he is powerful.

Let God be love, let God be true, let him be what he is, and what he has revealed himself to be, though we should be on the dunghil with Job. He gave Job into the devil's hands : and he could not have been in a worse place this side hell. But God was with him, and brought him finally out of the furnace like gold purified in the fire. God is the same still.

When I reflect on my own unworthiness, I know

not how to believe any thing; but his goodness and love overcomes all.

*Love of Christ.*—Christ's love knows no cause out of itself. He loved us because he would love us, when we were sinners, ungodly and abominable.

To have him is life eternal; to feel his love shed abroad in the heart, is heaven.

Does Christ love the Father? we cannot doubt it. But he left the Father's bosom for our sakes. Astonishing thought! almost too wonderful to be believed.

Let us condemn ourselves and repent in dust and ashes; but let us always endeavour to entertain honourable, enlarged and suitable thoughts of Christ and of his love.

We cannot be inactive, when we see the glory of the Redeemer in his person and undertaking, and in the immeasurable greatness of his love. When we lose sight of him, we lose our life, strength and vigour for action. When he is in view by faith, we cannot live to ourselves, but to him who died for us.

May the Lord teach us to know more clearly the love of Christ, which passeth knowledge. It is our life; it is our eternal life to know and enjoy it.

*MEANS, the use of.*—We must watch, pray, meditate and offer violence to our sloth and corruptions. We must press boldly to the throne of grace with prayers, supplications and restless importunities, and then our "light shall break forth as the morning." This is the way to take the kingdom of heaven by violence. These are the means appointed for the obtaining of peace, joy and assurance. Without due attention to which, I am fully convinced, that neither the one or the other can ordinarily be attained. Those who obtain their comforts

at an easier rate, have the greatest reason to suspect them to be delusive and fallacious; and those who fondly imagine that they are going on in the narrow way without these vigorous exertions, have not as yet, I fear, trod one step in it.

Tell me how a man employs his time, whether he is slothful or industrious, and I will tell you what progress he makes in grace. For you may as soon gather grapes from thorns, as enjoy those fruits of the Spirit, joy, love and peace, whilst you live after the flesh, in self-indulgence, sloth and ease.

If consolation is enjoyed without watchfulness diligence and spiritual "violence" in the way of duty, it is exceedingly dangerous.

The labour of the Christian does not purchase food for him, but it is the way in which he must enjoy it.

PRAYER.—To be enabled to ask, is the next thing to receiving.

It is much easier and more natural for a carnal mind to fear, fret, vex, dispute and contend, than as a poor unworthy sinner, to *ask* of God.

To deal with God in sincerity, is to deal with one who can enrich us to eternity, and who will bless and thank us for every favour we ask of him.

PROFESSION.—A Christian who has not the savour of godliness, and to whom the gospel is not daily the savour of life unto life, is like salt which has lost its saltiness. He is good for nothing. He may be accurate and extensive in his knowledge of divine things; he may be able to talk well on every point; he may have the form of godliness, and may give all his goods to feed the poor: yet without the savour of godliness, without the salt which our Saviour exhorts us to have in ourselves, he is

but a *corpus mortuum*, a dead body without spiritual life.

We may have light, and this light may also shine ; yet if it does not *so* shine as that our Father may be glorified, it is not the true light, but false light, which glorifies ourselves, and leads into outward darkness.

RELIGION.—A religion that costs us nothing (no labour nor self-denial) is not worth having. It is the certain ruin of the soul, detested by God, and is the very derision of devils.

RICHES.—Riches and honours—what trash ! I hope I can truly say, that they make no part of my happiness. I trust I do count them all but loss and dung for the excellency of the knowledge of Christ Jesus my Lord. Blessed be the Lord for shewing me better things to enjoy, things more glorious, more substantial, more durable.

SALVATION.—The salvation effected by the God-man is full and complete. It answers all the demands of God, and all the wants of sinners. It is all that even despair can wish, that a sinner can covet, or a saint can desire.

This salvation, discovered to the soul in all its vastness, and embraced by faith in all its infinite fulness, will quiet the soul effectually in the face of every thing that is discouraging, will stop the mouth of unbelief and still the voice of conscience.

The righteousness and salvation, provided for sinners, is every way equal to the infinity of God himself.

SELF-DENIAL.—Acting daily in opposition to self in every thing, and living to God and his cause, are the best means in the world to make and keep the "eye single."

There is as much difficulty in waiting for the

accomplishment of the promise, as in believing it. Neither of which can we do till we become dead to ourselves and give up all to God.

**SICKNESS.**—The sad remembrance of former sicknesses unimproved, and of the views they had in them, haunts the dying curtains of many, and speaks such home convictions as they are at that season ill able to endure! Most of us live after recovery as if we had made a covenant with death, and should never die, nor be sick any more. Though we are reprieved, yet we are not released. Death hath power over us and will make use of it at the appointed time. Indispositions are sent to warn us of his coming.

God doth not willingly afflict any of his children. They always stand in absolute need, at that *very* time, of that *very* affliction he sends. It could not be laid aside, nor delayed longer, nor altered for another, without hurt to their souls.

God's designs are various in afflictions,—either to bring us to repentance for some past sins,—or to prevent us from falling into some great snare,—or to exercise and strengthen some grace to prepare us for some trying circumstances.

**SLOTH.**—"The kingdom of heaven suffers violence"—Galling words to sloth. Good wishes and good resolutions, I believe, ruin thousands of souls. They wish and resolve, and think the work is done and that they are very good Christians. When conscience stings them with uneasy remorse, they wish and resolve again: and there the work always ends, and not the smallest progress is ever made.

Spiritual peace and sloth never did nor ever will dwell together in the same soul. Light and darkness,

heat and cold, are not more contrary the one to the other.

**SOLITUDE.**—Solitary moments are the most happy and most profitable moments of my life.—If I have them not, which seldom happens, I seem to have been all the day from home. I feel strange, uneasy and comfortless.

**SPIRIT, its work.**—I am happy to think that the Spirit observes every avenue to my soul, and can touch every spring that giveth it motion ; and therefore can turn and influence it in the way, degree and time, he pleases. This is one of the chief springs of my consolation, both as to temporal and spiritual things. The Spirit can in every thing influence my heart, guide my thoughts, and direct my inclinations according to his own will ; and is in every thing wise and good. If his will be so, he can incline me to a place or a thing, and effectually open a way through the thickest darkness and greatest difficulties for the accomplishment of his gracious purposes.

**SPIRIT, grieving the.**—We know but little of the condescension, love and grace of the Spirit, because we are so ignorant of the various workings of inward corruptions by which his great work is opposed and continually obstructed. But when every secret thing is laid open to full view, and we see with divine light, how we have resisted his gracious dealings with us, his love will no less overwhelm us with astonishment, than the love of the Father and the Son. He has our comfort and happiness, our complete holiness and glory so much at heart, that any thing which is a single obstruction to the progress of his work, is said to *grieve* him. We are not grieved but for what befalls to one whom we regard and love : and in proportion to our love will be

our grief. Others may provoke us to indignation : but there is no grief unless where there is love. So it is with the Spirit of God. He is concerned for those to whom he is engaged by his love as their comforter, and is grieved with their sins, when he is not so with the sins of others.

The Spirit expects and requires from us returns of love and delight in obedience : and when he is disappointed, when we take little or no notice of his kindness and love, and study not to make suitable returns by a holy walk and conversation, or when by careless neglect we fall into those things and those courses which he abhors, he cannot pass by unnoticed such unkindness and ingratitude. He is thus vexed and grieved by us. Let us therefore beware, above all things, of a barren, unfruitful profession, and of defiling by secret indulgences the habitation of the Holy Spirit.

How ought the thought of defiling the Spirit's temple, and of grieving the Comforter, to fill our hearts with deep humility and godly sorrow ! How unworthy a conduct to grieve him who comes for the very purpose of giving us consolation and joy ! He has condescended in infinite love to become our Comforter. He bestows his comfort willingly, freely and powerfully. Nor is there the least hope, peace or joy, but what he works and bestows ; no relief in trouble, no refreshment in perplexities, but what he gives. And shall we by our negligence, sin and folly, grieve him !—grieve him, without whom we cannot live, cannot think a good thought, cannot breathe a good desire !—grieve him whose presence is heaven in the soul, and whose absence is a hell of corruption, darkness and misery ! Is it possible that we can make such base returns for such



love, and be such enemies to ourselves! O what a creature man is! In what dust and ashes ought the best of us to lie down!

**TRIALS.**—When an unexpected cloud gathers and darkens the heavens above, let us joyfully expect from it a shower of rich blessings. And when the blessings are come, the cloud will disperse, and the sun will shine brighter than ever.

The smallest trial is too great for me: but the greatest is nothing, if the strength of God be perfected in my weakness.

It is better to be in the Lord's furnace than in the devil's palace.

To be tossed by the waves of the world, without the refreshing gales of the Spirit, is misery indeed.

An alternate interchange of sunshine and showers and storms, makes the most fruitful summer. The one without the other will not do. Let us therefore be thankful for clouds and storms sometimes as well as for sunshine. They are not less useful to the spiritual than to the natural world.

I would rather bear a cross from Christ than prosperous ease from satan.

Though God may bring us into the wilderness; yet if he speak comfortably to us, the wilderness will be turned into a paradise.

I find a danger, through stoutness of heart, of "despising the chastening of the Lord," and thereby lose all the benefit, and also add sin to sin. It is one thing for our spirits to bear us up under a cross, and another, to be supported by a living faith. Faith is not satisfied merely that the soul is supported, and enabled to bustle through crosses: but it looks farther; it would have the blessing.

K k

If the road is rough, let us not complain; for it leads to a glorious rest, which nothing shall disturb.

Why should we complain, if with all our fellow-pilgrims, we are obliged to taste of the waters of Mara? They are wholesome, I am satisfied.

How amazingly different do things appear to a spiritual, from what they do to a carnal mind. The spiritual man can see light in the midst of darkness, mercies in judgment, life in the narrow road he walks in, the crown in the cross, and eternal weight of glory in light afflictions.

Nothing but self in one way or another makes the cross appear formidable to us. Therefore our Saviour says first, that we must deny ourselves, before he tells us, that we must take up the cross.

UNBELIEF.—Were it not for our legal spirit and unbelief, we should live as princes on the earth, having a free access to the unbounded fulness of Christ, the unsearchable riches of his grace.

Unbelief hurts the eyesight or directs us to look through a false medium.

Unbelief is a spiritless, deadening, disheartening principle: it renders the soul weak, stupid and dead.

WALKING *with God*.—It is said of Enoch that he walked with God: and every believer is exhorted to walk humbly with his God." There is something amazingly comfortable in the thought! To walk with God is to walk with infinite wisdom to direct, and infinite power to support us.

WIFE'S *excellences*.—I bless the Lord that I have a *praying* wife. People are seeking this or that quality in their wives. I say,—“Give me a praying wife.”

Our ten years together are nearly completed. During that time the Lord has made you the means of much

comfort to me. He gave me the only favour I desired of an earthly kind, and has blessed our connection. Though we have not been without our trials ; yet we have not had them from each other. No person in the world is happier in this respect than myself. I would not change my situation for an imperial crown. The gold of Peru is nothing compared to what I possess in you. It comforts me to think that the Lord can make you as comfortable as I can wish you to be, though it be not within my power. To him I look up daily in your behalf ; and under the shadow of his wings I cannot but see you safe. His tender love can sooth your anxious mind amidst all your cares. And my absence, when he is present, is no more than the absence of a farthing candle when the sun shines. In patience possess your soul : and may his love prove a source of abundant consolation to you.

Dearest, kindest and best of wives ; I pray and bless the Lord every day for you. This is the only return I can make for such a blessing. I hope that this as well as every other gift, will lead me to the Giver of every good and perfect gift.

*WILLINGNESS of Christ to save sinners.* We often find within us a doubting of Christ's willingness ; when there seems to be a persuasion of his power and ability. But I am apt to think, that on a more strict attention to the workings of our hearts, we shall find, that we doubt the former, because we do not sufficiently believe the latter.

**WORLD.**—How strong is the love of the present world in our heart, when though we see nothing but sin in it, we yet are so unwilling to leave it.

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